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Augustinian manual

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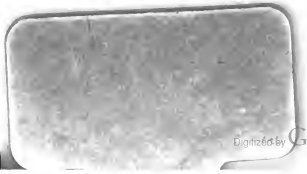

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THE

AUGUSTINIAN MANUAL

COMPRISING A

"Practical Prayer Book"

FOR THE FAITHFUL IN GENERAL

AND

COMPLETE BOOK OF INSTRUCTION FOR THE MEMBERS OF THE ARCHCONFRATERNITY OF THE CINCTURE OF SS. AUGUSTINE AND MONICA

BY AN

AUGUSTINIAN FATHER

Dublin
M. H. GILL AND SON
50 UPPER SACKVILLE STREET
1885

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To the honour and glory of Monica's child—the saintly Founder of the Augustinian Order—the illustrious son of St. Ambrose in the Faith—the indefatigable Bishop of Hippo (Algiers), in Africa—the Defender of the Christian religion, against Pagans; of the Catholic Faith, against Heretics; of the Law and the Prophets, against the Manichæans; of the Divinity of Jesus Christ, against the Arians; of the Unity of the Church, against the Donatists; and of Grace, against the Pelagians and semi-Pelagians—is this Work humbly and reverently dedicated.

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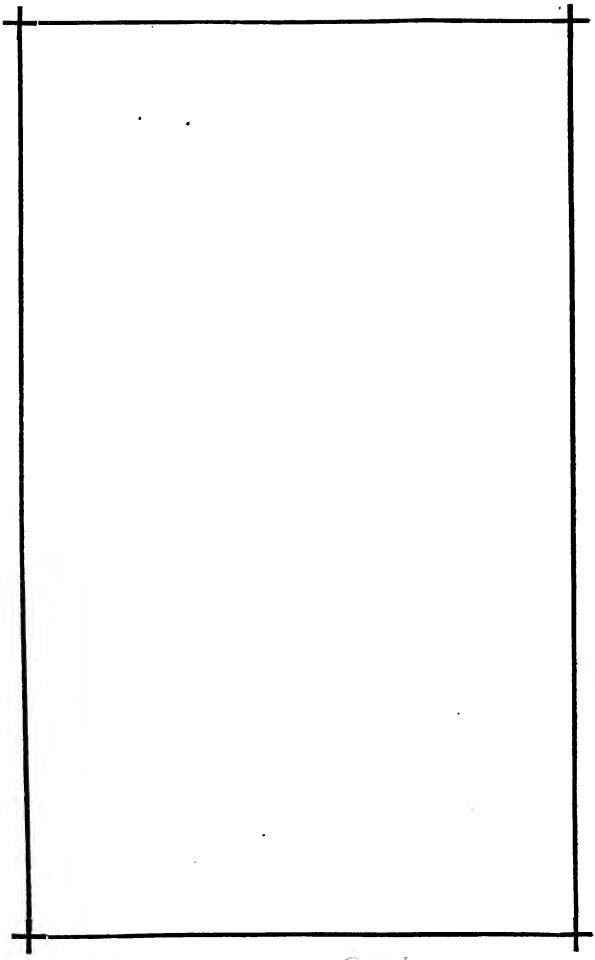
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Preface.

IN attempting to supply a want long felt by a vast number who revere the name and glory in the patronage of St. Augustine, on account of their association with his illustrious Order and with the Archconfraternity of the Sacred Cincture, the Compiler of this MANUAL has by no means confined himself to that consideration alone. While effecting this *desideratum*, as a primary object, he has also sought to meet the requirements of a still larger majority of English-speaking Christians who do not happen to be members of the Archconfraternity, by furnishing them with a practical and complete manual of prayer.

It may be conceded at once that, speaking generally, there is no such need; that we have in our days almost a surfeit of prayer-books and works for devotional purposes; and amongst them—ay, even occupying no mean place, too—the popular and favourite "Catholic Piety" of Dr. W. Gahan of our Order, a prayer-book which has seen over 50 editions, and 500,000 copies.

But despite this, when the reader examines the present MANUAL, and especially regards the Calendar and the numerous indulgences summarised thereupon; and, furthermore, when he considers the information concerning them conveyed by its pages, and the *facility* offered for gaining such a treasury of spiritual benefits, the Compiler trusts he will escape any note of censure for introducing to the general public *another* Prayer-book, or Manual of Devotion.

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Moreover, he is encouraged in this belief when it is borne in mind that this new Manual, so far as it is a prayer-book, is but a revised edition of the well-known "Catholic Piety"; but, as far as it is a new publication, presents features altogether novel.

These special features will be manifest to the reader; (1.) when he finds that, by a daily glance at the Perpetual Calendar, on the first pages of this Manual, he can learn all the important indulgences to be gained *every day* for any approved or popular devotion; (2.) when he hears Holy Mass, or even performs his ordinary morning and evening devotions, he can gain by these very acts, and *without extra labour*, quite a little treasury of indulgences; and (3.) by the simple classification of a Christian's exercises in this Manual, he will not fail to find it a most ready Book of Prayer.

The Compiler.

Feast of St. Monica,
May 4th, 1884.

THE NEW EDITION.

THE rapid sale of the First Edition is the best proof of the *general appreciation* of this new Prayer Book; while the following extract from its review by the Editor of the *Irish Ecclesiastical Record* may be taken as a specimen of the *particular eulogy* bestowed upon it by literati.

THE AUGUSTINIAN MANUAL.

"The person who will not be satisfied with 'The Augustinian Manual,' is one hard to please in a prayer-book. We have looked through its many pages with the view of finding some usual practice of devotion unprovided for, and we failed to find any omission. It is indeed a full book. . . . &c." . . .

Feast of St. William, O.S.A.
February 10th, 1885.

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Table of Movable Feasts.

Year of Our Lord.	Ash Wednesday.	Easter Sunday.	Ascension Thursday.	Whit Sunday.	1st Sunday in Advent.
1884	27 Feb.	13 April	22 May	1 June	30 Nov.
1885	18 Feb.	5 April	14 May	24 May	29 Nov.
1886	10 Mar.	25 April	3 June	13 June	28 Nov.
1887	23 Feb.	10 April	19 May	29 May	27 Nov.
1888	15 Feb.	1 April	10 May	20 May	2 Dec.
1889	6 Mar.	21 April	30 May	9 June	1 Dec.
1890	19 Feb.	6 April	15 May	25 May	30 Nov.
1891	11 Feb.	29 Mar.	7 May	17 May	29 Nov.
1892	2 Mar.	17 April	26 May	5 June	27 Nov.
1893	15 Feb.	2 April	11 May	27 May	3 Dec.
1894	7 Feb.	25 Mar.	3 May	13 May	2 Dec.
1895	27 Feb.	14 April	23 May	2 June	1 Dec.
1896	19 Feb.	5 April	14 May	24 May	29 Nov.
1897	3 Mar.	18 April	27 May	6 June	28 Nov.
1898	23 Feb.	10 April	19 May	29 May	27 Nov.
1899	15 Feb.	2 April	11 May	21 May	3 Dec.
1900	28 Feb.	15 April	24 May	3 June	2 Dec.
1901	6 Mar.	21 April	30 May	9 June	1 Dec.
1902	26 Feb.	13 April	22 May	1 June	30 Nov.
1903	11 Feb.	28 Mar.	6 May	16 May	28 Nov.
1904	2 Mar.	17 April	26 May	5 June	27 Nov.
1905	22 Feb.	9 April	18 May	28 May	3 Dec.

List of Movable Feasts.

Septuagesima Sunday
Ash Wednesday.
Easter Sunday.
Ascension Day.
Pentecost Sunday.
Trinity Sunday.
Corpus Christi.
First Sunday of Advent.

The earliest date that Easter can fall upon is March 23; and the latest, April 25.

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A TABLE OF FEASTS AND FASTS.

Holy-days of Obligation in Ireland, to hear Mass, and refrain from servile work.

Circumcision,	January 1.
Epiphany,	January 6.
St. Patrick's Day,	March 17.
Annunciation, or Lady Day,	March 25.
Ascension Thursday. Corpus Christi.	
SS. Peter and Paul,	June 29.
Assumption of Blessed Virgin Mary,	August 15.
All Saints' Day,	November 1.
Christmas Day, or Nativity of Our Lord,	December 25.

OBS.—The above Holy-days are observed in England, with the exception of the Feasts of St. Patrick and Annunciation.

In Scotland—St. Andrew's Day,	November 30.

DAYS OF SPECIAL DEVOTION IN AUGUSTINIAN CHURCHES.

Feast of Our Lady of Good Counsel,	April 26.
" St. Monica,	May 4.
" St. John of Facundo, O S.A.,	June 12.
" the Nativity of St. John the Baptist,	June 24.
" St. Clare of Montefalco, V., O.S.A.,	August 18.
Festival of our Holy Father St. Augustine, Bishop, Confessor, Doctor of the Church, and Founder of the Augustinian Order,	August 28.
Sunday within the Octave of St. Augustine's Festival, Solemn Commemoration of the Blessed Virgin Mary, Mother of Consolation, Patroness of the Order and of the Archconfraternity of SS. Augustine and Monica.	
Feast of the Nativity of the Blessed Virgin Mary,	September 8.
" Holy Name of Mary, Sunday within the Octave of her Nativity.	
Feast of St. Nicholas of Tolentine,	September 10.
" St. Thomas of Villanova,	September 18.
" All the Saints of the Order,	November 13.

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DAYS OF FASTING ON ONE MEAL AND A COLLATION.

Wednesdays and Fridays in Advent.
Every day of Lent, except Sunday.
Vigil of Pentecost
• ,, SS. Peter and Paul.
• ,, Assumption of Blessed Virgin Mary.
• ,, All Saints.
• ,, Christmas.

The Quarter Tenses, or Ember Days, being the Wednesdays, Fridays, and Saturdays next after the First Sunday of Lent, after Whit Sunday, after September 14th, and after December 13th.

By a recent grant of the Holy See, butter is allowed at the collation in Lent, and on the ordinary fast days of the year.

DAYS OF ABSTINENCE FROM FLESH MEAT.

All the Sundays in Lent, except when the use of meat is allowed by the Archbishop or Bishop of the diocese.

All the Fridays throughout the year.

If Christmas Day fall on a Friday, neither fast nor abstinence is observed.

Should a fasting vigil fall on a Sunday, the fast is to be kept on the Saturday previous.

As the Lenten regulations vary in the different dioceses, the Faithful should consult them before Ash Wednesday.

The same remark applies to the closing day of the time for fulfilling the precept of Easter Communion.

DECREE OF THE FOURTH COUNCIL OF LATERAN (CANON 21) REGARDING ANNUAL CONFESSION AND PASCHAL COMMUNION.

"Let every one of the Faithful, after coming to years of discretion, confess all his or her sins, and receive reverently, at least during Paschal time, the Sacrament of the Eucharist; . . . otherwise let him or her, while living, *be shut out from the Church*, and, at death, *be deprived of Christian burial*."

In virtue of this precept of the Church, the Faithful *are bound* to receive Holy Communion *once a year* in their parish church, namely, within the Paschal time, under pain of the above excommunication. They are at liberty to confess anywhere.

• *Should these Vigils fall on a Friday, eggs are forbidden at dinner in Ireland; otherwise the use of eggs is allowed.*

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CHRONOLOGICAL TABLE.

	YEARS
From the Creation of the World . .	5888
,, the Foundation of the City of Rome .	2637
,, the Birth of Our Lord Jesus Christ .	1884
,, ,, ,, our Holy Father, St. Augustine (in 354)	1530
,, his wonderful conversion (in 387) . .	1497
,, his Foundation of the Augustinian Order (in 391)	1493
,, his episcopal consecration in 395 . .	1489
,, his happy death on August 28, 430 .	1454
,, the first Translation of his holy body from Hippo (Africa) to the island of Sardinia in 504	1380
,, the second Translation of his holy body to the Church of St. Peter, Pavia,* in 725	1159
,, the General Union of the Augustinian Order by Alexander IV. in 1256 .	628
,, the finding of the body of our holy mother, St. Monica, at Ostia, and from its translation into the Church of St. Tryphon, now St. Augustine's in Rome, during the Pontificate of Martin V. (A.D. 1430)	454
,, the Apparition of the Holy Picture of Our Lady of Good Counsel at Genazzano .	417
,, the correction of the Calendar by Gregory XIII.	302
,, the election of our present Pontiff, Leo XIII. (Feb. 20, 1878) . . .	7

* *In A.D.* 1839, *at the request of the Archbishop of Bona in Algiers* (*formerly Hippo in Africa*), *the holy relics were brought back to his ancient diocese; and, upon opening the sarcophagus, his right arm, shoulder, and blade bone were found to be entire.*—(Moriarty, O.S.A.)

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DECREE OF THE SACRED CONGREGATION

Concerning the renewal of Indulgences by Gregory XV., after Paul V.'s revocation of many Indulgences of Religious Orders.

"WHEREAS, in a letter of the Holy Congregation appointed over the affairs of Regulars, and the consultations of Bishops, *dated 23rd of March*, 1629, sent to the Prior-General of the Order of Hermits of St. Augustine, *it seemed* as if the Indulgences of the Arch-Confraternity of the Cincture, which is erected at Bononia (*called in Italian Bologna*) in the Church of St. James, granted to them by the many Popes of Rome, as also to the other Confraternities aggregated to it, and afterwards recalled by Paul V., of blessed memory, could be rejected: notwithstanding Gregory XV. of happy memory had, out of his great and old love and affection for that Society, *renewed and confirmed* them in his Bull, which begins with the words: 'Injuncti nobis' (3 *of the nones of June*, 1621); the matter having been now carried to the Holy Congregation, and more carefully examined, the same Congregation hath judged: 'THAT THERE WAS NO MANNER OF HINDRANCE WHY THE BRETHREN AND SISTERS OF THE SAID CONFRATERNITIES SHOULD OR OUGHT NOT TO MAKE USE OF AND TO ENJOY ALL AND EVERY THE INDULGENCES CONTAINED, *confirmed and renewed* TO THEM IN THE SAME BULL.'"

Dated this 17th day of April, 1673.*

F. M. CARD. BRANC, *Præf.*
Loco ✠ Sigilli.

Mich. Aug. Riccius, Secret.

* *Two years later than this Decree followed the famous Golden Bull of Clement X., "Ex injuncto nobis"* (March 27, 1675), *which wonderful Summary of Indulgences was examined anew and approved by Pius IX., Sept.* 18, 1862.

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The Perpetual Calendar.

SHOWING ALL THE FEASTS OF THE AUGUSTINIAN, ROMAN, IRISH, AND ENGLISH CALENDARS, AND THE PLENARY INDULGENCES OBTAINABLE EVERY DAY FOR ALL POPULAR DEVOTIONS.

Obs —The signs are fully explained on pages 30, 31, *and* 32 *of this book.*

January.

DEVOTION.—"*The holy Infancy of Jesus.*"

1 ✠THE CIRCUMCISION OF OUR LORD. 3(g), 4(a), 13(a), 14(a), 20(c), 21(c), 22(c), 26(k), 27(f), (39f), (40h), (40t).
2 Octave of St. Stephen. 27(f). St. Munchin, B.
3 Octave of St. John, Ap. 27(f).
4 Octave of the Holy Innocents. 27(f).
5 Vigil of the Epiphany. 27(f).
6 ✠THE EPIPHANY OF OUR LORD. 1(a), 3(g), 4(a), 10(e), 14(a), 16(k), 20(c), 21(c), 22(c), 24(k), (26k), 27(f), (39f), (40h), (40f).
7 Within the Octave of Epiphany. 27(f), (39f)
8 Within the Octave of Epiphany. 27(f), (39f) St. Albert, B.
9 Within the Octave of Epiphany. 27(f), (39f)

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10 Within the Octave of Epiphany. 27(f), (39f)
11 Within the Octave of Epiphany. 27(f), (39f)
12 Within the Octave of Epiphany. 27(f), (39f)
13 The Octave of the Epiphany. 27(f), (39f)
14 St. Hilary, B. and D. 27(f)
15 St. Paul the First Hermit. 27(f). St. Ita, V.
16 St. Marcellus, P. and M. 27(f). St. Fursey, Ab.
17 St. Antony, Ab. 27(f)
18 CHAIR OF ST. PETER AT ROME. 27(f)
19 **St. Fulgentius, B. O.S.A.** 27(f), (30j)
St. Canute, K. and M. St. Wolstan, B.
20 SS. Fabian and Sebastian, MM. 27(f)
21 St. Agnes, V. and M. 27(f)
22 SS. Vincent and Anastasia, MM. 27(f)
23 St. Raymund of Pennafort. Espousals of Our Lady. 4(c), 14(a), 23(a), 25(a), 27(f)
24 St. Timothy, B. and M. 27(f)
25 CONVERSION OF ST. PAUL, AP. 13(a), 27(f)
26 St. Polycarp, B. and M. 27(f)
27 St. John Chrysostom, B. and D. 27(f)
28 **Blessed Veronica of Binasco, V., O.S.A.** 9(e), 18(e), 27(f), (30j)
Second Commemoration of St. Agnes.
29 St. Francis of Sales, B. 27(f)
30 St. Martina, V. and M. 27(f)
31 St. Peter Nolasco. 27(f). St. Edan, B.

NOTA BENE.

1. On the First Sunday of this month—3(d), 6(c), 11(a), 19(e), 19(k), (35k).
2. On the Second Sunday of this month—(35k).
3. On the Second Sunday after the Epiphany is the Feast of the Most Holy Name of Jesus—3(b), 4(c), 21(c), (35k).
4. On the Third Sunday of this month—8(k), 15(k), 20(c), (35k).
5. On the Fourth Sunday of this month—I(k), I(k), I(k), 2(b), (33j), (35k), (36k), (37j).
6. On all the Wednesdays of this month—5(e).
7. On all the Fridays ot this month—7(k).
8. On all the Saturdays of this month—1(b).

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February.

DEVOTION.—"*The Blessed Trinity.*"

1 ST. BRIGID, *Patroness of Ireland.* 27(f)
St. Ignatius, B. and M.
Office of the Dead for the Deceased Parents, &c., of all the Members of the O.S.A.
2 PURIFICATION OF OUR LADY. I(f), I(a), 3(g), 4(a), 5(e), 6(c), 9(e), 10(e), 11(e), 13(a), 14(a), 16(k), 19(e), 20(c), 22(c), 24(k), 25(a), 27(f), (42f), (43h), (43f).
3 Blessed Simon of Cassia, O.S.A. 27(f), (30j).
St. Blasius, B. and M.
4 St. Andrew Corsini, B. 27(f)
5 St. Agatha, V. and M. 27(f)
6 Blessed Anthony of Amandula, O.S.A. 27(f), (30j). St. Mel. B.
7 St. Romuald, Ab. 27(f)
8 St. John of Matha. 9(e), 27(f)
9 St. Apollonia, V. and M. 27(f)
St. Cyril of Alexandria, B.
10 St. William of Aquitain, O.S.A. 3(b), 27(f), (30j). St. Scholastica, V.
11 Within the Octave of St. William, O.S.A. 27(f)
12 Blessed Christina of Aquila, V., O.S.A. 27(f), (30j). St. Titus, B.
13 Within the Octave of St. William, O.S.A. 27(f)
14 Blessed Christina of Spoleto, O.S.A. 9(e) 27(f), (30j). St. Valentine, M.
15 SS. Faustinus and Jovita, MM. 27(f)
16 Within the Octave of St. William, O.S.A. 27(f)
17 Octave of St. William, O.S.A. St. Fintan, Ab. 27(f)
18 Blessed Christiana of the Cross, V., O.S.A. 27(f), (30j). St. Simeon, B. and M.

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19 Ven. Gasparo, O.S.A. (A.D. 600). 27(f)
20 Blessed Cherubine of Aviliana, O.S.A. 27(f)
21 Ven. Simeon of the Cross, O.S.A. (A.D. 1629).
22 CHAIR OF ST. PETER AT ANTIOCH. 27
23 St. Peter Damian, B. and D. 27(f)
24 ST. MATHIAS, Ap. 14(a), 16(k), 27(f), (45f), (46f), (46k).
25 Blessed Julia of Certaldo, V., O.S.A. 27(f), 30(j)
26 SS. Columba and Companions, MM., O.S.A. (A.D. 990). 27(f) St. Margaret of Cortona.
27 St. Nebridius, O.S.A. (A.D. 409). 27(f)
28 Second Translation of the body of our Holy Father, St. Augustine. 27(f), (48f), (30j), (51f).

NOTA BENE.

1. On the First and Fourth Sundays of Lent—I(a), I(f), (35k), (51f).
2. On the First Sunday of this month—3(d), 6(c), 11(a), 19(e), 19(k), (35k).
3. On the Second Sunday of this month—(35k).
4. On the Third Sunday of this month—8(k), 15(k), 20(c), (35k).
5. On the Fourth Sunday of this month—I(k), I(k), I(k), 2(b), (33j), (35k), (36k), (37j).
6. On every Sunday in Lent—I(f), (35k).
7. On all the Wednesdays of this month—5(e).
8. On Ash Wednesday—9(e).
9. On all the Fridays of this month—7(k).
10. On all the Saturdays of this month—1(b).
11. On every Saturday in Lent—I(b), I(f).
12. On the Tuesday after Septuagesima Sunday is said the Office of the Prayer of Our Lord on Mount Olivet—4(c).
13. On the Tuesday after Sexagesima Sunday is made the Commemoration of Our Lord's Passion—4(c).
14. On the First Friday of Lent is said the Office of the Crown of Thorns—4(c), 19(e).
15. On the Friday after the First Sunday of Lent is said the Office of the Lanco and Nails—4(c).
16. On the Friday after the Second Sunday in Lent is said the Office of the Winding Sheet of Our Lord—4(c).
17. On the Friday after the Third Sunday in Lent is said the Office of the Five Sacred Wounds—4(c), (50f).
18. On the Friday after the Fourth Sunday in Lent is said the Office of the Most Precious Blood—4(c), (50f).

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March.

"Month of St. Joseph."

1 **Office of all the Sacred Relics preserved and venerated in the Churches of O.S.A.** 27(f). St. David, B. (51f)
2 **Japanese Martyrs, O.S.A.** 27(f), (30j), (51f) St. Caedda, B.
3 B. Nicholas Albergati, B. 27(f), (51f)
4 St. Casimir, K. 27(f), (51f)
5 **B. Jerome of Recanati, O.S.A.** 27(f), (30j). St. Kyran, B. (51f)
6 **Ven. Guiseppe, O.S.A. (A.D. 1619).** 27(f), (51f)
7 St. Thomas of Aquinas, D. 27(f), (51f)
8 St. John of God. 27(f). St. Senan, B. St. Cataldus, B. St. Felix, B. (51f)
9 St. Francesca, W. 27(f), (51f)
10 The Forty Holy Martyrs. 27(f), (51f)
11 The Purity of the B. V. Mary. 27(f), (51f)
12 St. Gregory, P. and D. 4(a), 11(e), 27(f), (51f)
13 **B.B. Vincent and Francis, MM., O.S.A.** (51f) St. Cyril of Jerusalem, B. 27(f), (51f)
14 **B. Margarita, O.S.A. (A.D. 1570).** 27(f), (51f)
15 **St. Matrona, O.S.A. (A.D. 560).** 27(f), (51f)
16 **Venerable Elizabeth of Naples, O.S.A. (A.D. 1621).** 27(f), (51f)
17 ✠**St. Patrick, O.S.A., Ap. of Ireland.** 2(c), 3(a), 4(a), 23(a), 27(f), (30j), (51f)
18 St. Gabriel, Archangel. 10(e), 27(f), (51f)
19 ST. JOSEPH, Universal Patron of the Church and Protector O.S.A. 2(b), 5(e), 6(c), 10(e), 11(e), 13(a), 14(a), 16(k), 22(c), 25(a), 27(f), (51f)
20 **B.B. Evangelist and Peregrine, O.S.A.** 27(f), (30j), (51f)
21 St. Benedict, Ab. 24(k), 27(f), (51f)

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22 B. Ugoline, O.S.A. 27(f), (30j). St. Frigidian, B. (51f)
23 B. Vincent of St. Anthony and Francis of Jesus, MM., O.S.A. 27(f), (51f)
24 St. Macartin, B. 6(c), 27(f), (51f)
25 ✠ANNUNCIATION OF B. V. MARY. 1(f), 1(a), 2 , 3(g), 4(a), 5(e), 6(c), 11(e), 12(a), 13(a), 14(a), 16(k), 19(e), 20(c), 22(c), 24(k), 25(a), 27(f), (41b), (42f), (43h), (43f), (51f)
26 Ven. Gasparo and Companions, MM. (A.D. 1575). 27(f), (51f)
27 St. Rupert, B. 27(f), (51f)
28 B. Antony Patrick, O.S.A. 22(c), 27(f), (51f)
29 St. Eustachius of Borrgogna, O.S.A. (A.D. 615). 27(f), (51f)
30 Ven. Peter of Portugal, O.S.A. (A.D. 1579). 27(f), (51f)
31 B. Ermanno of Allis, O.S.A. (A.D. 1329). 27(f), (51f)

NOTA BENE.

1. On the First Sunday of this month—3(d), 6(c), 11(a), 19(e), 19(k), (35k), (51f).
2. On the Second Sunday of this month—(35k), (51f).
3. On the Third Sunday of this month—8(k), 15(k), 20(c), (35k).
4. On the Fourth Sunday of this month—1(k), 1(k), 1(k), 2(b), (33j), (35k), (36k), (37j), (51f).
5. On the First Sunday of Lent—1(a), 1(f), (26k), (35k), (51f).
6. On the Fourth Sunday of Lent—1(a), 1(f), (26k), (35k), (50f), (51f).
7. On every Sunday of Lent—1(f), (26k), (35k), (51f).
8. On Passion Sunday—8(e), (26k), (35k), (50f), (51f).
9. On the Friday after Passion Sunday, the Feast of the Seven Dolours of Our Lady—3(b), 4(c), 6(c), 10(e), 13(a), 19(e), 22(c), (26k), (50f), (51f).
10. On all the Wednesdays of this month—5(e), 14(a).
11. On all the Fridays of this month—7(k), 22(c).
12. On all the Saturdays of this month—1(b).
13. On all the Saturdays of Lent—1(b), 1(f), 6(c), (26k).
14. On Tuesday in Holy Week—1(f), (26k), (50f), (51f).
15. On Wednesday in Holy Week—1(f), 1(f), 6(c), (26k), (50f), (51f).
16. On Holy Thursday—1(f), 1(a), 6(c), 9(e), 11(e), 15(k), 22(c), (26k), (50f), (51f).
17. On Good Friday—1(f), 6(c), (26k), (50f), (51f).

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April.

DEVOTION.—"*The Holy Ghost.*"

1 Blessed Catherine Thomas, V., O.S.A. 27(f), (30j)
2 St. Francis of Paula. 27(f)
3 St. Richard, B. 27(f)
4 St. Isidore, B. and D. 27(f)
5 St. Vincent Ferrer. 27(f)
6 B. Catherine of Pallantia, V., O.S.A. 27(f), (30j). St. Celestine, P.
7 Blessed Juliana, V., O.S.A., surnamed the Saint. 27(f), (30j). St. Celsus, B.
8 B. Clement of San Elpidio, O.S.A. 27(f), (30j)
9 Translation of the body of St. Monica. (30j)
10 B. Albert, O.S.A. (A.D. 1158). 27(f)
11 B. Andrew of Monte Regali, O.S.A. 27(f), (30j) St. Leo, D.
12 St. Catherine of Suezia, O.S.A. (A.D. 900).
13 St. Hermenegild, M. 27(f)
14 SS. Tiburtius, Valerian, and Maximus, MM. 27(f). St. Justin, M.
15 Venerable Mary Anne D'Alva, O.S.A. (A.D. 1638). 27(f). St. Benedict Joseph Labrè.
16 Venerable Catherine of Medici, O.S.A. (A.D. 1629). 27(f)
17 St. Anicetus, P. and M. 27(f)
18 St. Laserian, B. 27(f)
19 B. Giacomo of Cerqueto, O.S.A. (A.D. 1366). 27(f)
20 B. Simon of Tuderto, O.S.A. 27(f), (30j)
21 St. Anselm, B. and D. 27(f)
22 SS. Soter and Caius, P. and M. 27(f)

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23 ST. GEORGE, M., *Patron of England.* 2(e), 10(e), 23(a), 27(f)
24 St. Fidelis of Sigmaringa, M. 27(f)
25 ST. MARK, Evang. (26k), 27(f), (45f), (46k), (46f).
26 **Apparition of the Image of our Lady of Good Counsel.** 2(b), 27(f)
SS. Cletus and Marcellinus, P. and M.
27 **Ven. Mariana of Deala, O.S.A. (A.D 1631).** 27(f)
28 **B. Augustine Novello, O.S.A.** 27(f), (30j)
St. Paul of the Cross. St. Vitalis, M.
29 St. Peter, M. St. Asicus, B. 27(f)
30 St. Catherine of Sienna, V. 27(f)

NOTA BENE.

1. On Easter Sunday—I(f), 2(c), 3(g), 4(a), 6(c), 9(e), 10(e), 11(e), 14(a), 16(k), 19(e), 20(c), 21(c), 22(c), 24(k), (26k), (35k), (39f), (40h), (40f), (50f).
2. On the First Sunday of this month—3(d), 6(c), 11(a), 19(e), 19(k), 21(c), (35k).
3. On the Second Sunday of this month—(35k).
4. On the Third Sunday of this month—8(k), 15(k), 20(c), (35k).
5. *On the Third Sunday after Easter is the Feast of the Patronage of St. Joseph*—2(b), 10(e), 14(a), 25(a), (35k).
6. On the Fourth Sunday of this month—I(k), I(k), I(k), 2(b), 10(e), (33j), (35k), (36k), (37j).
7. On all the Wednesdays of this month—5(e).
8. ✠On Ascension Thursday—1(a), 3(g), 4(a), 6(c), 9(e), 10(e), 11(e), 12(a), 14(a), 16(k), 19(e), 20(c), 21(c), 22(c), 24(k), (26k), (39f), (40h), (40f).
9. On all the Fridays of this month—7(k).
10. On all the Saturdays of this month—1(b).

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May.

"Month of the Blessed Virgin."[1]

1 SS. PHILIP and JAMES, App. 14(a), 16(k), 27(f), (45f), (46k), (46f).
2 St. Athanasius, B. and D. 27(f)
3 Finding of the Holy Cross. 6(c), 21(a), 22(c), 27(f). St. Conleth, B.
4 **Feast of our Holy Mother St. Monica.** 1(b), 1(e), 1(f), 2(b), 27(f), (30j), (47j)
5 **Conversion of our Holy Father St. Augustine.** 27(f), (48f), (30j). St. Pius V., P.
6 St. John before the Latin Gate. 27(f)
7 St. Stanislaus, B. and M. 27(f)
8 APPARITION OF ST. MICHAEL THE ARCHANGEL.
9 St. Gregory Nazianzen, D. 27(f)
10 St. Antoninus, B. 27(f). St. Comgall, Ab.
11 **Octave of St. Monica.** 27(f)
12 SS. Nereus, Achilleus, and Domitilla, MM. 27(f)
13 FEAST OF OUR LADY OF SUCCOUR. 27(f) St. Conleth, B.
14 St. Carthagh, B. St. Walburga, V. 27(f)
15 St. Dympna, V. and M. 27(f)
16 St. Ubaldus, B. St. John Nepomucene, M. St. Brendan, Ab. St. Simon Stock, 5(e), 27(f)
17 **St. Possidius, B., O.S.A.** 27(f), (30j) St. Paschal Baylon.
18 St. Venantius, M. 27(f)
19 St. Peter Celestine, P. 27(f). St. Dunstan.
20 St. Bernardine of Sienna. 17(e), 27(f)
21 **B. William of Toulouse, O.S.A. (A.D. 1369).**
22 **B. Rita of Cassia, W., O.S.A.** 27(f), (30j)
23 **B. John of Pavia, O.S.A. (A.D. 1463).** St. John Baptist de Rossi. 27(f)

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24 FEAST OF OUR LADY UNDER THE TITLE OF HELP OF CHRISTIANS. 4(c), 23(a), 27(f)
25 St. Gregory VII., P. 27(f). St. Aldhelm, B.
26 St. Philip Neri. 27(f). St. Augustine, Ap. of England. 6(c)
27 St. Mary Magdalen of Pazzi, V. 27(f)
28 St. German, O.S.A. (A.D. 577). 27(f)
St. Augustin of Canterbury.
29 St. Vincent of Lerins, O.S.A (A. D. 430). 27(f)
30 St. Phelix, P. and M. 27(f)
31 St. Angela Mereci, V. 23(a), 27(f)

NOTA BENE.

1. On Pentecost Sunday—1(f), 2(c), 3(g), 6(c), 16(k), 19(e), 20(c), 21(c), 22(c), 24(k), (26k), (35k), (38h), (39f).
2. On Trinity Sunday—1(f), 6(c), 9(e), 16(k), 20(c), 21(c), 24(k), (35k), (38h), (39f).
3. On the First Sunday of this month—3(d), 6(c), 11(a), 19(e), 19(k), (35k).
4. On the Second Sunday of this month—(35k).
5. On the Third Sunday of this month—8(k), 15(k), 20(c), (35k).
6. On the Fourth Sunday of this month—1(k), 1(k), 1(k), 2(b), (33j), (35k), (36k), (37j).
7. On all the Wednesdays of this month—5(e).
8. On all the Fridays of this month—7(k).
9. On all the Saturdays of this month—1(b).
10. On the Feast of Corpus Christi—1(a), 3(g), 4(a), 10(e), 14(a), 16(k), 19(e), 20(c), 21(c), 22(c), 24(k), (40h), (40f).

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June.

DEVOTION.—"*The Sacred Heart of Jesus.*"

1 FEAST OF OUR LADY OF GRACE. 27(f), (49f)
St. Eluthérius, P. and M.
2 SS. Marcellinus, Peter, and Erasmus, MM. 27(f)
3 St. Coëmgen (Kevin), Ab. 27(f)
4 St. Francis Caracciolo. 27(f)
5 **Canonization of St. Nicholas of Tolentine, O.S.A.** 27(f), (30j)
St. Boniface, B. and M.
6 St. Norbert, B. 27(f). St. Jarlath, B.
7 St. Colman, B. 27(f)
8 St. William, B. 27(f)
9 SS. Primus and Felicianus, MM. 27(f)
St. Columba, Ab.
10 St. Margaret, Queen of Scotland. 27(f)
11 ST. BARNABAS, Ap. 27(f), (45f), (46k), (46f)
12 **St. John of Facundo, O.S.A.** 2(b), 27(f), (30j)
13 St. Anthony of Padua. 17(e), 27(f)
14 St. Basil the Great, B. and D. 27(f)
15 SS. Vitus, Modestus, and Crescentius, MM. 27(f)
16 St. John Francis Regis. 27(f)
17 Within the Octave of St. John, O.S.A. 6(c), 27(f)
18 SS. Marcus and Marcellinus, MM. 27(f)
19 **Octave of St. John of Facundo, O.S.A.** 27(f)
St. Juliana Falconieri, V. 27(f)
20 St. Sylverius, P. and M. 27(f)
21 St. Aloysius Gonzaga. 27(f)
22 **B. Philip of Placentia, O.S.A.** 27(f), (30j).
St. Paulinus, B. St. Alban, M.
23 **B. Peter James of Pesero, O.S.A.** Vigil of St. John the Baptist. 27(f), (30j)
24 NATIVITY OF ST. JOHN THE BAPTIST. 1(a), 6(c), 13(a), 16(k), 22(c), 27(f), (49k), (49f)

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25 St. William, Ab. 27(f), (49f)
26 SS. John and Paul, MM. 27(f), (49f)
27 Within the Octave of St. John. 27(f), (49f)
28 St. Leo, P. Vigil of SS. Peter and Paul. 27(f), (49f)
29 ✠ SS. PETER AND PAUL, Ap. 1(a), 3(a), 4(a), 6(c), 10(e), 11(e), 14(a), 20(c), 22(c), 27(f), (45f), (49f)
30 Commemoration of St. Paul, Ap. 27(f), (49f)

NOTA BENE.

1. On the First Sunday of this month—3(d), 6(c), 11(a), 19(e), 19(k), (35k).
2. On the Second Sunday of this month—(35k).
3. On the Third Sunday of this month—8(k), 15(k), 20(c), (35k).
4. *On the Third Sunday after Pentecost is the Feast of the Most Pure Heart of Mary*—2(e), 4(c), 10(e), 23(a), (35k).
5. On the Fourth Sunday of this month—1(k), 1(k), 1(k), 2(b), (33j), (35k), (36k), (37j).
6. On all the Wednesdays of this month—5(e).
7. On all the Fridays of this month—7(k).
8. *On the Friday after the Octave of Corpus Christi is kept the Feast of the Most Sacred Heart of Jesus*—10(e), 11(a), 15(k), 23(a).
9. On all the Saturdays of this month—1(b).

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July.

DEVOTION.—"*The Precious Blood.*"

1 Octave of St. John the Baptist. 27(f), (49f)
2 VISITATION OF THE B. V. MARY. 4(c), 5(e) 20(c), 27(f)
3 St. Rumold, B. and M. 27(f)
4 Within the Octave of SS. Peter and Paul. 27(f)
5 SS. Cyril and Methodius. 9(e), 27(f)
6 Octave of SS. Peter and Paul. 27(f)
7 **Commemoration of all the Deceased Benefactors, O.S.A.** 27(f)
8 St. Elizabeth, Queen of Portugal. 27(f)
St. Kilian, B. and M.
9 The Miracles of the B. V. Mary. 27(f)
The Gorcum Martyrs
10 The Seven Brothers and SS. Rufina and Secunda, MM. 27(f)
11 St. Veronica, Juliana, V. 27(f). St. Pius, P. and M.
12 St. John Gaulbert, Ab. 27(f)
13 St. Anacletus, P. and M. 27(f)
14 St. Bonaventure, B. and D. 17(e), 27(f)
15 St. Henry, Emperor. 27(f). St. Swithin, B.
16 OUR LADY OF MOUNT CARMEL. 4(c), 5(a), 22(c).
17 St. Alexius. 27(f)
18 St. Camillus of Lellis. 27(f)
19 St. Vincent of Paul. 27(f)
20 St. Jerome Emilian. 27(f)
21 **BB. Benignus and Charus, O.S.A.** 27(f), (30j). St. Praxedis, V.
22 St. Mary Magdalen. 13(a), 27(f)
23 St. Apollinaris, B. and M. 27(f)
Our Most Holy Redeemer
24 **B. Antony Turianus, O.S.A.** 27(f) (30j)

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25 St. James, Ap. 14(a), 27(f), (44f), (45t),(46k), (46f)
26 ST. ANNE, MOTHER OF THE B. V. MARY. 2(e), 5(e), 10(e), 27(f)
27 **B. Lucy Amerina, V.O.S.A.** 27(f), (30j)
28 SS. Nazarius, Celsus and Victor, MM. 27(f)
29 St. Martha, V. 27(f)
30 SS. Abdon and Sennen. 27(f)
31 St. Ignatius of Loyola. 27(f)

NOTA BENE.

1. On the First Sunday of this month—the Feast of the Most Precious Blood of Jesus—3(d), 4(c), 6(c), 10(e), 11(a), 19(e), 19(k), 22(c), 23(a), (35k).
2. On the Second Sunday of this month—10(e), (35k).
3. On the Third Sunday of this month—8(k), 10(e), 15(k), 20(c), (35k).
4. On the Fourth Sunday of this month—I(k), I(k), I(k), 2(b), (33j), (35k), (36k), (37j).
5. On all the Wednesdays of this month—5(e).
6. On all the Fridays of this month—7(k).
7. On all the Saturdays of this month—1(b).
8. On the first free Sunday after the octave of SS. Peter and Paul, is made a commemoration of all the SS. Roman Pontiffs.

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August.

DEVOTION.—"*The Immaculate Heart of Mary.*"

1 St. Peter in Chains. 27(f)
2 **B. John of Rieti, O.S.A.** 6(c), 17(e), 27(f), (30j)
St. Alphonsus Liguori, B. D. 2(e), 10(e), 27(f)
The Portiuncula Indulgences may be gained on this day in Franciscan churches by the faithful.
3 Finding of St. Stephen's Body. 27(f)
4 St. Dominick. 27(f)
5 Dedication of the B.V.M. at Nives. 4(c), 27(f)
6 TRANSFIGURATION OF OUR LORD. 4(c), 21(c)
7 St. Cajetan. 6(c), 27(f)
8 SS. Cyriacus, Largus and Smaragdus, MM. 27(f)
9 St. Romanus, M. 27(f). St. Fedliminus, B., St. Natheus. B.
10 St. Lawrence, M. 27(f)
11 **BB. Peter and John A'Becket, O.S.A.** 27(f), (30j). St. Attracta, V. St. Lelia, V.
12 St. Clare of Assisi, V. 17(e), 27(f). St. Muredach.
13 **St. Simplician, B. O.S.A.** 27(f), (30j)
14 **B. Julian of Busto, O.S.A.** Vigil of Assumption. 27(f), (30j). S. Fachanan, B.
15 ✠ FEAST OF THE ASSUMPTION OF THE B. V. MARY. 1(f), 1(a), 2(c), 3(g), 4(a), 5(e), 6(c), 10(e), 11(e), 12(a), 14(a), 16(k), 19(e), 20(c), 22(c), 24(k), 25(a), 27(f), (42f), (43h), (43f)
16 **St. Alipius, B., O.S.A.** 27(f), (30j) St. Hyacinth.
17 Octave of St. Lawrence. 27(f)
18 **St. Clare of Montefalco. V. O.S.A.** 2(b), 27(f), (30j)
19 Within the Octave of the Assumption. 17(e)
20 St. Bernard. Ab. and D. 27(f)

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21 St. Jane Frances of Chantal. W. 27(f)
22 Octave of the Assumption. 27(f)
23 **SS. Liberatus and Companions, MM. O.S.A.** 27(f). St. Philip Benetius.
24 St. Bartholomew, Ap. 14(a), 16(k), 27(f), (45f), 46(k), 46(f)
25 **Venerable Cyprian, O.S.A. (A.D. 1565).** 27(f)
26 St. Louis, King of France
St. Zephyrinus, P. and M. 27(f)
27 **Vigil of St. Augustine.** 27(f). Fast O.S.A.
St. Joseph Calasantius
28 **SOLEMNITY OF OUR HOLY FATHER ST. AUGUSTINE, illustrious Doctor of the Church, and Founder of the Augustinians.** I(b), I(f), I(a), 2(b), 27(f) (30i), (48h), (48h), (48f)
29 Beheading of St. John the Baptist. 27(f), (48h)
Blessed Urban II. P.
30 St. Rose of Lima, V. 27(f). St. Fiachrius. (48h)
31 St. Raymond Nonnatus. St. Aidan, B. 27(f), (48h)

NOTA BENE.

1. On the First Sunday of this month—3(d), 6(c), 11(a), 19(c), 19(k), (35k).
2. On the Second Sunday of this month—(35k).
3. *On the Sunday within the Octave of the Assumption is the Feast of St. Joachim*—I(f), I(f), I(f), I(f), I(f), I(f), I(f), (35k).
4. On the Third Sunday of this month—8(k), 15(k), 20(c), (35k).
5. On the Fourth Sunday of this month—I(k), I(k), I(k), 2(b), (33j), (35k), (36k), (37j).
6. *On the Sunday within the Octave of the Feast of our Holy Father St. Augustine, is most solemnly kept the Feast of our Mother of Consolation, the B. V. Mary*—I(b), 3(b), (33j), (35k), (37j), (48h).
7. On all the Wednesdays of this month—5(e).
8. On all the Fridays of this month—7(k).
9. On all the Saturdays of this month—I(b).

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September.

DEVOTION.—"*The Holy Cross.*"

1 St. Ægidius, Ab. 27(f), (48h)
2 St. Stephen, King. 27(f), (48h)
3 Within the Octave of Our Holy Father. 27 (48h)
St. Macanis, B.
4 The Octave of Our Holy Father St. Augustine. 27(f), (48h)
5 **St. Antoine, M. O.S.A.** 27(f), (30j)
St. Lawrence Justinian
6 **B. Limbania, V. O.S.A.** 27(f)
7 **Ven. Louis of Portugal, O.S.A. (A.D. 1569).** 27(f)
8 NATIVITY OF THE B. V. MARY. (*See foot-note.*)
Port, I(f), I(f), I(b), I(a), 3(g), 4(a), 5(e), 6(c), 9(e), 10(e), 11(e), 12(a), 13(a), 14(a), 16(k), 19(e), 20(c), 22(c), 24(k), 25(a), 27(f), (41b), (42f), (43h), (43f)
9 St. Rose of St. Mary, V. St. Kyran, Ab. 27(f)
10 **FEAST OF ST. NICHOLAS OF TOLENTINE, O.S.A.; the great Thaumaturgus or miracle-worker.** 1(f), 2(b), 27(f), (30j)
11 St. Rose of Viterbo, V. 27(f)
12 Within the Octave. 27(f)
13 St. Albeus, B. 27(f)
14 Exaltation of the Holy Cross. 6(c), 10(e), 21(a), 22(c), 23(a), 27(f)
15 Octave of the Nativity. 27(f)
16 SS. Cornelius and Cyprian, MM. 27(f)
17 Octave of St. Nicholas. 27(f)
Stigmata of St. Francis of Assisi
18 **ST. THOMAS OF VILLANOVA, B. O.S.A.** 2(b), 27(f), (30j) St. Joseph of Cupertino.

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19 **B. Alphonsus de' Orozco, O.S.A.** 27(f), (30j)
SS. Januarius and Companions, MM. 27
St. Albaeus, B.
20 SS. Eustachius and Companions, MM. 27(f)
21 ST. MATTHEW, Ap. 14(a), 16(k), 27(f), (45f), (46k), (46f)
22 Within the Octave of St. Thomas. 27(f)
23 St. Linus, P. and M. St. Eunan, B. 27(f)
24 FEAST OF OUR LADY OF MERCY. 4(c), 27(f)
25 Octave of St. Thomas. St. Finbar, B. 27(f)
26 SS. Cyprian and Justina, MM. 27(f)
27 SS. Cosma and Damian, MM. 27(f)
28 St. Winceslaus, M. 27(f)
29 DEDICATION OF ST. MICHAEL, ARCHANGEL. I(a), 5(e), 6(c), 10(e), 27(f)
30 St. Jerome, D. 27(f)

NOTA BENE.

1. On the First Sunday of this month—3(d), 6(c), 11(a), 19(e), 19(k), (35k).
2. *On the Feast of the Nativity of the B. V. Mary* (*Sept.* 8), *the members of our Sacred Cincture can gain the great Portiuncula Indulgences.*
3. *On the Sunday within the Octave of the Nativity of Our Lady is the Feast of Her Most Holy Name*—3(b), 2(k), 4(c), 19(e), 35(k).
4. *On the Sunday within the Octave of St. Nicholas of Tolentine, the members of our Sacred Cincture can again gain the Portiuncular Indulgences. Port.* (35k).
5. On the Second Sunday of this month—(35k).
6. On the Third Sunday of this month—*the Feast* (*Second*) *of the Dolours of Our Lady*—3(b), 4(c), 8(e), 8(k), 10(e), 15(k), 20(c), 22(c), (35k).
7. On the Fourth Sunday of this month—I(k), I(k), I(k), 2(b), (33j), (35k), (36k), (37j).
8. On all the Wednesdays of this month—5(e).
9. On all the Fridays of this month—7(k).
10. On all the Saturdays of this month—1(b).

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October.

"Month of the Holy Angels."

1 St. Remigius, B. 27(f)
2 THE HOLY ANGEL GUARDIANS. 6(c), 10(e), 27(f). St. Stephen, King of Hungary.
3 St. Thomas of Hereford. 27(f)
4 St. Francis of Assisi. 2(e), 17(e), 27(f)
5 SS. Placidus and Companions, MM. 27(f)
6 St. Bruno. 27(f)
7 St. Mark, P. 27(f)
8 St. Birgitta, W. 27(f)
9 SS. Dionysius and Companions, MM. 27(f)
10 St. Francis Borgia. St. Paulinus, B. 27(f)
11 First Translation of the Body of Our Holy Father St. Augustine. 27(f), (48f) St. Canice, Ab. B. John Leonard.
12 St. Wilfrid, B. 27(f)
13 St. Edward the Confessor. 27 f)
14 St. Callistus, P. and M. 27(f
15 St. Theresa, V. 5(e), 27(f)
16 SS. Maxima and Companions, MM. O. S. A. 27(f), (30j). St. Gall, Ab.
17 St. Hedwige, W. 27(f)
18 ST. LUKE, EVANGELIST. 27(f), (45f), (46k) (46f).
19 St. Peter of Alcantara, 27(f)
20 St. John Cantius. 27(f)
21 B. Gondisalve of Lagos, O.S.A. 27(f), (30j). St. Hilarion, Ab.
22 B. Gregory Celli of Veruculo, O.S.A. 27(f), (30j). St. Donatus, B.
23 B. John Bono of Mantua, O.S.A. Feast of Our Holy Redeemer. 4(c), 9(e), 22(c), 27(f), (30j)
24 St. Raphael, Archangel. 27(f)

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25 SS. Chrysanthus and Daria, MM. 27(f) St. John of Beverlaco, B.
26 Evaristus, P. and M. 27(f)
27 **B. Helen of Udine, W., O.S.A.** 27(f), (30j)
28 SS. SIMON AND JUDE, Ap. 14(a), 16(k), 27(f), (30j) (45f)
29 **B. Peter of Gubbio, O.S.A.** 4(a), 27(f), (33j). Venerable Bede. St. Colman, B. St. Otteramus, B.
30 **Ven. Bernard of Bergamo, O.S.A. (A.D. 1614).**
31 Vigil of All Saints. 27(f)

NOTA BENE.

1. On the First Sunday of this month, the Feast of the Holy Rosary—3(d), 4(c), 6(c), 11(a), 19(e), 19(k), 19(e), 22(c), (35k).
2. On the Second Sunday, the Feast of the Maternity of the B. V. Mary—4(c), 9(e, (35k).
3. On the Third Sunday of this month—the Purity of the B. V. Mary—4(c), 8(k), 15(k), 20(c), (35k).
4. On the Fourth Sunday of this month—I(k), I(k), I(k), 2(b), (33j), (35k), (36k), (37j).
5. On all the Wednesdays of this month—5(e).
6. On all the Fridays of this month—7(k).
7. On all the Saturdays of this month—1(b).

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November.

DEVOTION.—"*The Holy Souls in Purgatory.*"

1 ✠ FESTIVAL OF ALL SAINTS. 1(a), 3(g), 6(c), 10(e), 11(e), 16(k), 20(c), 24(k), 27(f), (49k), (49f)
2 All Souls' Day. 10(e), 11(e), 27(f)
3 St. Malachy, B. St. Winifred, V. and M. 27(f)
4 St. Charles, B. 27(f)
5 **Dedication of the Churches, O.S.A.** 2(h), 27(f)
6 Within the Octave of All Saints, 27(f)
7 Within the Octave of All Saints, 27(f)
8 Octave of All Saints, 27(f)
9 Dedication of the Archbasilica of the Redeemer, 27(f)
10 St. Andrew Avellino, 6(c), 27(f)
11 St. Martin, B. 27(f)
12 Octave of the Dedication of all the Churches, O.S.A. St. Livin, B. and M. St. Martin, P. and M. 27(f)
13 **Feast of all the Saints, O.S.A.**, 2(b), 27(f), (30j), St. Didicus. St. Stanislaus Kostka.
14 **Commemoration of all the Deceased Brothers and Sisters, O.S.A.** St. Lawrence, B. 27(t)
15 St. Gertrude, V. 27(f)
16 St. Edmund, B. 27(f)
17 St. Gregory Thaumaturgas. St. Hugo, B. 27(f)
18 Dedication of the Basilicas of SS. Peter and Paul. 27(t)
19 St. Elizabeth, W., Queen of Hungary, 27(f)
20 **St. Gelasius, P., O.S.A.** 9(e), 27(f), (30j). St. Felix of Valois. St. Edmund, K. and M.
21 PRESENTATION OF THE B. V. MARY. 4(c), 5(e), 20(c), 22(c), 27(f)

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22 St. Cecilia, V. and M. 27(f)
23 St. Clement, P. and M. 27(f)
24 St. Prosper, B., O.S.A. St. John of the Cross, 27(f), (30). St. Colman, B.
25 St. Columban, Ab.
26 St. Catherine, V. and M., *Protectress of all the Studies, O.S.A.* 27(f), 9(e)
27 St. Peter Alexandrinus, B. and M. 27(f). St. Virgil, B. 27(f)
28 St. Quiricus of Toledo, O.S.A. (A.D. 696). 27(f)
29 B. John of Montefalco, O.S.A. (A.D. 1295).
30 St. Andrew, Ap. 14(a), 16(k), 23(a), 27(j), (45f) (46k), (46f)

NOTA BENE.

1. On the First Sunday of this month—3(d), 6(c), 11(a), 19(e), 19(k), (35k).
2. On the Second Sunday of this month—*the Patronage of the B. V. Mary*, 4(c), (35k).
3. On the Third Sunday of this month—8(k), 15(k), 20(c), (35k).
4. On the Fourth Sunday of this month—I(k) I(k), I(k), 2(b), (33j), (35k), (36k), (37j).
5. On all the Wednesdays of this month—5(e).
6. On all the Fridays of this month—7(k).
7. On all the Saturdays of this month—1(b).
8. On the First Sunday of Advent—I(a).
9. The days on which the indulgences of the Roman Stations (No. 26, page 34) may be gained are not marked on this Calendar, because most of them are movable. These indulgences fall upon *all the Sundays and Quarter Tense days of Advent; from the Vigil of Christmas to the Feast of the Holy Innocents (inclusive); Feasts of Circumcision and Epiphany; on every Sunday from Septuagesima till Low Sunday (inclusive); on every day in Lent; on St. Mark's day; on the Rogation days; and on Ascension, Pentecost and its Octave.*

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December.

DEVOTION.—"*The Immaculate Conception.*"

1 **Blessed Frederick of Ratisbone, (A. D. 1319).** 27(f)
2 St. Bibiana, V. and M. 27(f)
3 St. Francis Xavier. 22(c), 27(f)
4 St. Peter Chrysologus, B. and D. 27(f)
5 St. Sabba, Ab. St. Birinus, B. 27(f)
6 St. Nicholas of Myra, B. 22(c), 27(f)
7 St. Ambrose, B. and D. 27(f)
8 FEAST OF THE IMMACULATE CONCEPTION. 1(f), 3(g), 5(e), 6(c), 10(e), 11(e), 12(a), 13(a), 14(a), 16(k), 19(e), 20(c), 22(c), 24(k), 25(a), 27(f), (43h), (43f)
9 Within the Octave. 27(f)
10 Translation of the House of Loretto. 27(f)
11 St. Damasus, P. 27(f)
12 Within the Octave. 27(f)
13 St. Lucy, V. and M. 6(c), 27(f)
14 Within the Octave. 27(f)
15 Octave of the Immaculate Conception. 27(f)
16 **African Virgin Martyrs, O.S.A.** 6(c), 27(f), (30j). St. Eusebius, B. and M.
17 **St. Romarico, O.S.A. (A. D. 617).** 27(f). St. Leonard of Port Maurice.
18 Expectation of the Birth of the B. V. Mary. 3(b), 4(c), 27(f) St. Flannan, B.
19 **B. Paraclitus, O.S.A. (A. D. 1521).** 27(f)
20 **B. John Baptist, O.S.A. (A. D. 1567).** 27(f)
21 St. Thomas, Ap. 14(a), 16(k), 27(f), (45f), (46k), (46t).
22 **Ven. Peter of Guippone, O.S.A. (A. D. 1630)** 27(f)

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23 B. Egidius Colonna, O.S.A. (A. D. 1316). 27(f)
24 Vigil of Christmas. 6(c), (26k), 27(f)
25 ✠ THE NATIVITY OF OUR LORD, I(f), 1(a), 3(c), 3(g), 4(a), 6(c), 9(e), 10(e), 11(e), 12(a), 14(a), 16(k), 19(e), 20(c), 21(c), 22(c), 24(k), 27(i), (39f), (40h), (40f), (53f).
26 St. Stephen, Proto-Martyr, 27(f), (39f)
27 St. John, Ap. and Ev., 11(e), 13(a), 14(a), 16(k), (26k), 27(f), (39f), (45f)
28 The Holy Innocents, (26k), 27(f), (39f)
29 St. Thomas of Canterbury, 27(f), (39f)
30 Of the Sunday within the Octave of Christmas, 27(f), (39f)
31 St. Sylvester, P., 27(f), (39f)

NOTA BENE.

1. On the First Sunday of this month—3(d), 6(c), 11(a), 19(e), 19(k), 27(f), (35k).
2. On the Second Sunday of this month—(35k).
3. On the Third Sunday of this month—8(k), 15(k), 20(c), (35k).
4. On the Fourth Sunday of this month—I(k), I(k), I(k), 2(b), (33j), (35k), (36k), (37j).
5. On all the Wednesdays of this month—5(e).
6. On all the Fridays of this month—(7k).
7. On all the Saturdays of this month—1(b).
8. On the First Sunday in Advent—1(a), (26k), (35k).
9. On the Second Sunday in Advent—(26k), (35k).
10. On the Third Sunday in Advent—(26k), (35k).
11. On the Fourth Sunday in Advent—(26k), (35k).

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EXPLANATIONS OF SIGNS IN THE FIXED CALENDAR.

1. Numerical figures with a small alphabetical letter annexed will be found in the Calendar on nearly every day of the whole year.

These simple signs are intended to point out at once and briefly either *Special Devotions* or *classes of persons* for which a Plenary Indulgence is granted on such days, and along with this *the very conditions* to be fulfilled in order to gain it.

The figures 1, 2, 3, 4, &c., in Table I., page 33, point out the devotions so indulgenced or the persons qualified to gain such indulgences; while the small letters, (a), (b), (c), (d), &c., placed immediately after each figure, denote the various conditions upon which the indulgences are granted.

Thus, for example, on January 1st are seen the following signs: 3 (g), 4 (a), 13 (a), 14 (a), &c. Now, to find out what these signs convey you have only to refer to the *Table of Indulgences* on page 33, and you will easily find the figure placed in its numerical order *before* the particular devotion indulgenced for that day, or the class of persons who can gain it; and then by referring to the *List of Conditions* beneath you can as easily find the small letter prefixed, which determines the *conditions* of the indulgence in question.

LIST OF CONDITIONS FOR INDULGENCES.

The following alphabetical letters annexed to figures in the Perpetual Calendar denote the various conditions upon the fulfilment of which the different Plenary Indulgences may be gained:—

While the figures 1, 2, 3, 4, &c., denote the persons who can gain the Indulgences, the letters (a), (b), (c), (d), &c., as under, point out the conditions to be fulfilled.

(*a*) This letter signifies that the Indulgence is granted upon the more common or *usual conditions* of:

1. Confession (for which the weekly suffices).*

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* In the case of a person going to Confession on the *Monday* of one week, and not until the *Saturday* of the following week, he could still gain all the Indulgences occurring within those twelve days. Again, though Confession be enjoined as an essential condition, *absolution* is not of necessity.—(*Decree of the S. Cong., March* 20, 1822.)

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2. Holy Communion (in any Church or public Oratory).*
3. Prayer offered for certain intentions of the Holy Father, which are generally for the exaltation of Holy Church, the extirpation of schism and heresy, peace and concord amongst Christian kings and princes, and for the propagation of the Catholic faith; for all of which intentions (whether known or unknown) it suffices to say five Paters and Aves.†—(*Decree*, 29*th May*, 1841.)

(*b*) The same conditions as (*a*), with the additional obligation of visiting an *Augustinian Church* or Altar of the Confraternity of SS. Augustine and Monica.‡

(*c*) The same conditions as (*a*), with the additional obligation of visiting *any public Church* or Oratory.§

(*d*) The same conditions as (*c*), only the visit must be made to the *parish church*.‖

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* The one Communion suffices for all the Indulgences of any day in question. (*Decree*, *May* 29, 1841.) The Communion prescribed for any Feast may be made on the vigil of the Feast, at the option of the person; but if attached to a *certain day*, not as to a Feast, for instance, to a Sunday or particular day of the week, then the Communion must be made on the very day itself.

Unless expressly mentioned, the Communion need not be made in the church to which the Indulgence is attached.

† When prayer for the Pope's intentions is prescribed as a condition to gain several *different* indulgences, then prayer for his intentions must be repeated as many times as there are indulgences to be gained.

‡ Such members of the Confraternity as have not an opportunity of visiting an Augustinian church, the altar or chapel of the Confraternity, can, in virtue of a rescript dated *the 3rd of August*, 1819, given by Pope Pius VII., through the Sacred Congregation of Indulgences, by visiting their own *parish* church, satisfy in this way the condition prescribed of visiting a church of the Order. And when several visits have to be made to gain different indulgences, *so many separate or distinct visits* are necessary; in other words, the person must actually leave the church and re-enter the same again or visit some other. (*Decree*, *Feb.* 29, 1864.) If a person communicates in the church to which the visit is prescribed as a condition, these two conditions are satisfied by one and the same act.

§ By public oratories are meant those attached to convents, monasteries, seminaries, and hospitals, &c., which have a public entrance by which the faithful may enter to pray or attend functions.

‖ The term "parish church" includes the district chapels of a parish in which parochial functions ordinarily take place. (*Decree*, *Jan.* 20, 1760).

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(*e*) The same as (*a*), with the additional obligation of visiting *some particular Church* or Shrine (if possible).
(*f*) The same as (*b*), without the necessity of Communion.
(*g*) Confession, Communion, and visit to any public Church.
(*h*) Confession, and visit to an Augustinian Church or Altar of the Confraternity.
(*j*) No other condition except the mere performance of the devotion in question.
(*k*) Special conditions not enumerated above, see "Augustinian Manual," or Works on Indulgences.

For instance, to learn what is meant by 3 (g) on January 1st in the Calendar, turn at once to Table I, page 33, and you learn that this figure 3 denotes that a Plenary Indulgence may be gained by *all the Faithful in Ireland* on that day; then, by looking at the List of Conditions, page 32, you can at once find (g), which in turn points out that the *conditions* on which that indulgence is granted are Confession, Communion, and a visit any public Church or Oratory.

Again, the figure 4, on the same day, denotes that the members of the Confraternity of the Holy and Immaculate Heart of Mary can also gain a Plenary Indulgence on January 1st; while the letter (a), page 30, signifies that the conditions to be fulfilled are the more usual ones of Confession, Communion, and prayers for the Church or intentions of the Pope.

The few partial indulgences marked in the Calendar appertain to the Confraternity of SS. Augustine and Monica, and are easily distinguishable from the Plenary by the signs of the former being *wholly* enclosed in a parenthesis, thus ( ); but for the immense number of partial indulgences obtainable by the Cinctured of our Order they must consult Tables II. and V., especially the latter.

2. The large Maltese ✠ placed immediately after the date of the month signifies a Holy Day of Obligation, at least in Ireland. The Sundays, however, and *movable* Feasts cannot, of course, be thus marked in a *Fixed* Calendar.

3. On the following days—February 19, 21, 26, and 27; March 6, 14, 15, 16, 26, 29, 30, and 31; April 10, 12, 15, 16, 19, and 27; May 21, 23, 28, and 29; August 25; September 7; October 30; November 28 and 29; December 1, 17, 19, 20, 22, and 23—will be found chronicled the names of some of the many blessed of our Order not canonically entered on the Bead Roll of the Church; consequently on these no *special* partial indulgences will be found registered. They have been placed there to fill up the *vacant* days of the Roman Calendar, a process we could continue were all the days of the year vacant, thanks to our good God.

4. Only the Plenary Indulgences attached to the *more popular devotions* in the Church have been entered on the Calendar, and space would not admit of registering the indulgences belonging to all the Religious Orders.

5. The Lenten days are noticed at the end of the months of

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February and March, and the great festivals of Paschal time at the end of the month of April.

6. The Fast Days are not marked on the Perpetual Calendar, but will be found tabulated on page 3.

7. The *three* Plenary Indulgences marked 1 (k) on the Fourth Sunday are granted on the following conditions:—(1) Confession and presence at the Procession in the evening; (2) Confession, Communion at the Mass of the Confraternity, and prayer for the Church during the Procession; (3) same as (2), only the Communion may be anywhere. And the General Faithful gain the Plenary Indulgence marked 2(b) by Confession, Communion, prayers for the Pope, and a visit to an Augustinian church in Ireland.

List of Indulgences.

TABLE I.

Plenary Indulgences.

1. FOR the Cinctured Brothers and Sisters of SS. Augustine and Monica.
2. For the Faithful in general and for the Cinctured.
3. For the Faithful in Ireland and for the Cinctured.
4. For the Faithful in England and for the Cinctured.
5. For the Brown Scapular of Mount Carmel.
6. For the Blue Scapular of the Immaculate Conception.
7. For the Red Scapular of the Passion.
8. For the Black Scapular of the Seven Dolours.
9. For the White Scapular of the Most Holy Trinity.
10. For the Confraternity of the Holy Family.
11. For the Confraternity of the Sacred Heart of Jesus.
12. For the Confraternity of the Children of Mary.
13. For the Confraternity of the Holy and Immaculate Heart of Mary.
14. For the Confraternity of St. Joseph.
15. For the Confraternity of the Blessed Sacrament.
16. For the Confraternity of the Bona Mors.
17. For the Confraternity of the Cord of St. Francis of Assisi.

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18. For the Confraternity of the Cord of St. Thomas of Aquinas.
19. For the Confraternity of the Holy Rosary.
20. For the Sodality of the Living Rosary.
21. For the Chaplet or Rosary of the Five Wounds.
22. For the Archconfraternity of the Most Precious Blood.
23. For the Association to repress Intemperance.
24. For those who use the Medal of St. Benedict.
25. For those who practise the Perpetual Cultus of St. Joseph.

TABLE II.

Plenary and Partial Indulgences of the

Stations of Rome and of its Seven Privileged Churches, to be gained by our Cinctured.

26. ON the days of the Roman Stations, as marked in the Roman Missal, the members of the Confraternity of our Sacred Cincture who, after confession, visit the altar of the Confraternity in an Augustinian Church, as well as any two others appointed by the Prior of the church for such purposes; or, if there be but one altar in the church, visit it three times; or again, if there be no Augustinian Church in the town, visit any church whatsoever and its altars, and say before each altar five *Paters* and *Aves* in honour of the Passion of our Lord Jesus Christ and of his Holy Mother, adding a prayer for the Pope, or, if not known, in its place, a "Hail, Holy Queen" for the preservation of the Church and of the Roman Pontiff, *gain all the plenary and partial indulgences*, which a person would gain by actually visiting those Stations in Rome.—(33)* *Sixtus IV. and Innoc. VIII.*

* *These figures, placed in a parenthesis, thus ( ), before a Pontiff's name, denote the number of the paragraph in the Pontifical Bull or Summary of Indulgences of Clement X.*

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PRAYER FOR HIS HOLINESS THE POPE.

Let us pray.

O God, the Shepherd and Ruler of all the faithful, look propitiously upon thy servant, *N.N.*, whom thou hast been pleased to constitute pastor over thy Church; grant him, we beseech thee, that he may govern with advantage those over whom he presides, in word and example, that, together with the flock entrusted to him, he may come to life everlasting: through Christ our Lord. Amen.

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27. The members of the Confraternity of the Cincture who, having been to confession, shall visit any seven altars in our church, or, if there be only one altar, that altar seven times, which the Superior shall appoint, can gain, every day of the year, all the indulgences granted to those who visit at Rome the seven privileged churches there. (*Pius V. Bull: "Ex litteris originalibus"*). The churches are: St. John Lateran's, St. Peter's, St. Paul's, St. Mary Major's, St. Laurence's, St. Sebastian's, and the Holy Cross. As we have no authentic documents touching the number of indulgences granted to those churches, yet knowing as we do that the faithful have ever shown a predilection of no ordinary kind in their favour, and that the Sovereign Pontiffs have been equally eager to enrich those monuments of devotion with extraordinary privileges and indulgences, we therefore shall be but in unison with the spirit of Holy Mother Church when we exhort, with all earnestness, the members of the confraternity to renew their intention each day, to gain, whilst visiting these altars, all the indulgences that they can, which, we may add, are applicable to the suffering souls in purgatory, as we learn from a decree of the Congregation of Indulgences of the 1st of September, 1818. No special form of prayer is prescribed, so that each one may consult his own devotion and say what prayers he may think fit; but let him say, at

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least, a *Pater* and *Ave* at each visit.—(46) *Pius V.*, *Nov.* 15, 1571.

The indulgences of the seven privileged churches of Rome are so great, so extensive, so various, and so numerous, that authors, who treat upon this subject, fear not to assert that it would take a large volume to enumerate and explain them. Indeed, Pope Boniface VIII., referring to the indulgences of only one of them (the church of St. John Lateran), uttered these remarkable words: "*Indulgentiæ Ecclesiæ Lateranensis numerari non possunt nisi à solo Deo, et Ego eas omnes confirmo*"—"The indulgences of the church of St. John Lateran cannot be numbered, but by God alone, and I do confirm them all." If such be said of one church only, what shall be said of the whole seven collectively? It may be regarded as certain that attached to these churches are over forty plenary indulgences, without speaking of the numerous partial ones. The Cinctured may make these visits *every* day of the year; and all the indulgences are applicable to the holy souls in purgatory.—*Pius VII.*, 1 *Sept.*, 1818.

TABLE III.

Plenary Indulgences,

Obtainable once in every month on a day selected by associates.

FOR the White Scapular of the Most Holy Trinity. 9(k).

For the Confraternity of the Most Sacred Heart of Jesus. 11(a).

For the Congregation of the Children of Mary (*every week on day of meeting*). 12(e).

For the Confraternity of the Holy and Immaculate Heart of Mary (*twice a month*). 13(c)

For the Confraternity of the Bona Mors (*on any one Friday or Sunday*). 16(k).

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For the Confraternity of the Cord of St. Francis. 17(k).

For the Confraternity of the Cord of St. Thomas Aquinas. 18(k).

For the Chaplet or Rosary of the Immaculate Conception. (a).

For the Chaplet or Rosary of the Seven Dolours. (a).

For the Confraternity of the Most Sacred Name of Jesus. (a).

TABLE IV.

Plenary Indulgences

Obtainable by the Cinctured members of the Confraternity of SS. Augustine and Monica.

Daily.

INCREDIBLE as it may seem, *until very recently* the Cinctured Brothers and Sisters of our Confraternity had the right and power to gain daily a plenary indulgence (*a*) every time they received Holy Communion, (*b*) every time they recited a chaplet or third part of the Rosary of the B. V. Mary, or (*c*) the Rosary of our Lord, or (*d*) the Seven Penitential Psalms, or (*e*) the Gradual Psalms, or (*f*) the Office for the Dead. These extraordinary indulgences had not been granted *directly* to them, but they could equally gain them by virtue of what is called the *communication of privileges* between the great Orders and their confraternities. Though this right of communication still exists *for them*, nevertheless it is at least doubtful whether they can *now* gain the *above-mentioned* plenary indulgences, because they (the indulgences) have lately (May 30, 1883) been withdrawn from them to whom they were originally granted. Consequently neither *directly* nor *indirectly* can our Cinctured Brethren now enjoy them.

The only *daily* plenary indulgences still obtainable by the Cinctured of our Order by their own right, which

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were granted to the confraternity of our sacred Cincture in olden times, renewed and approved by the late Pontiff, Pius IX. (18th Sept., 1862), and left intact by any more recent legislation of the Holy See, are those of the seven privileged churches of Rome, marked 27 in Table II. of this Manual. These can still be gained *daily* by our Cinctured. (See also the prayer "*En ego*," amongst prayers after Communion, and the six *Paters*, *Aves*, and *Glorias*.

WEEKLY.

Every Saturday of the year, on the conditions marked (*b*), page 31.—(36) *Gregory XIII. Bull*: "*Ineffabilia*," *Jan.* 25, 1582.

Every Saturday in Lent, an extra one, on the conditions marked (*f*), page 32.—(35) *Sixtus IV. Bull*: "*Cum ineffabilia*," *July*, 1478.

MONTHLY.

On the fourth Sunday of every month, if, after confession (for which the weekly suffices), they attend the procession held in the evening in honour of the Sacred Cincture, they gain a plenary indulgence.—(39) *Greg. XIII. Bull*: "*Ad ea*," *and confirmed by Pius IX., Sept.* 18, 1862.

Moreover, on this same Sunday, they gain another plenary indulgence, on the conditions of confession, Holy Communion at the Confraternity Mass, and praying devoutly at the procession in honour of the Cincture and for Holy Church.—(39) *Same Pontiff in Bull*: "*Reddituri*," *also confirmed by Pius IX. on the same date.*

Thirdly, they gain another plenary indulgence for attending this same procession, after confession and Holy Communion.—(39) *Same Pontiff in Bull*: "*Ad augendam*," *also confirmed by Pius X. at the same time.*

N.B.—These three plenary indulgences are marked in the Calendar as I(k), *and the conditions are explained on page* 33, No. 7.

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ANNUALLY.

Every Sunday in Lent, on the conditions marked (*f*), page 32.—(45) *Leo X. Bull :* "*Etsi cunctæ*," *Kal., July*, 1518.

On the First and Fourth Sunday in Lent, an extra plenary indulgence, on the usual conditions (*a*).—(47) *Clement X. Bull :* "*Ex injuncto nobis*," *and confirmed by Pius IX.*

Every Saturday in Lent, besides the usual plenary indulgence granted for every Saturday of the year (*see Weekly*), another may be gained on conditions marked (*f*).—(35) *Sixtus IV. Bull :* "*Cum ineffabilia.*"

On the Tuesday and (Good) Friday in Holy Week, on conditions marked (*f*).—*Boniface IX. and Innocent IV.; confirmed by Pius IX.*

On Spy Wednesday and Holy Thursday (2), on same conditions.—(34) (47) *Same Pontiffs and same confirmation.*

On the First Sunday of Advent, on conditions marked (*a*), page 30.—(47) *Clement X., and confirmed by Pius IX.*

From the first Vespers of the Sunday within the octave of the Assumption (2 o'clock, P.M., Saturday), till sunset of the same day (Sunday), at least seven plenary indulgences.—(18) *In Bull of Clement X.*

From the first Vespers of the Nativity of the B. V. Mary, till sunset of the same feast, the Portiuncula indulgences of St. Mary of the Angels at Assisi (which are granted to Franciscan churches on August 2nd).—(15) *Clement X., Pius IX., and Leo XIII.*

From the first Vespers of the Sunday (2 o'clock, P.M., Saturday) within the octave of the Feast of St. Nicholas of Tolentine till sunset of the same Sunday, also the Portiuncula indulgences as above.—(28) *Clement X., Pius IX., and Leo XIII.*

On the feasts of the Immaculate Conception, Nativity, Annunciation, Purification, and Assumption of B. V. Mary, they can gain a plenary indulgence, if, after having confessed, they visit an Augustinian

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church and altar of the Confraternity, and say five *Paters* and *Aves*.—(21) *In Bull of Clement X.*

On the feasts of Easter, Pentecost, Trinity, and Christmas, they can gain a plenary indulgence on the same conditions, with the further privilege of gaining it from the first Vespers of these feasts.—(45) *Leo X.*, 1518.

On the feasts of the Epiphany, Ascension, Corpus Christi, Nativity of John the Baptist, SS. Peter and Paul, St. Michael's Day, and all Saints, they can also gain one, if, after confession and communion, they say one Our Father for the preservation of the Church and of the Vicar of Jesus Christ.—(47) *Clement X.*

On the feasts of both St. Augustine and St. Monica, if, after confession and communion, they visit an Augustinian church, and the altar of the confraternity, and there pray for the welfare of the Church, the extirpation of heresy, and concord between Christian kings and princes.—(26) *Gregory XIII.*

Obs. *All the above weekly, monthly, and annual indulgences were made applicable to the souls in purgatory, by Pope Clement X., and permitted to be published as authentic by Pius IX. (Sept. 18th, 1862).*

Any member of the confraternity can select an Augustinian who is already an approved confessor, and by him can be absolved at any one time once during his life from all sins and reserved cases (*except such as are retained in the Bulla Cœna, episcopal cases of the diocese, and all of those which are reserved in accordance with the Constitution of Pope Clement VIII.* [*Quæcumque*]). and can receive at his hands the additional privilege of a plenary indulgence, which privilege he can also gain at the time of death, if he confess his sins with hearty sorrow, &c.—(37) *Julius II.*

Obs. *The only valid formula for imparting this plenary indulgence, as well as for that of the next number, is one lately approved by Leo XIII., and to be found in the Decreta Authentica, No. 444. Also found on page 419 of this Manual.*

Again, any member of the confraternity who will say five Our Fathers and five Hail Marys, instead of giving an alms, may elect any priest, be he secular or regular,

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of any Order soever, provided that he be an approved confessor, and to him may make his confession, and be by him absolved from all and every sin and censure, except such as are reserved in accordance with the instruction of the Constitution (*Quæcumque*) of Pope Clement VIII., and can, at the same time, receive once, and once only, during life at his hands a plenary indulgence, and also a plenary indulgence at the point of death, and this, too, even though he may not have been able to make his confession, time being denied him; or if his having been suddenly taken too ill to go to confession, always supposing that he has previously given some sign of being heartily sorry. Finally, if, having been to confession, he will say five Our Fathers and five Hail Marys for the repose of the soul of one of the faithful departed, instead of giving an alms, he can gain a plenary indulgence, applicable to the souls in purgatory.—(41) *Sixtus IV.*

At death (*in articulo mortis*) three plenary indulgences: one granted by Julius II., at the hands of an Augustinian confessor who hears his confession; another granted by Sixtus IV., at the hands of any confessor, even if he has not had time to hear his confession; and a third granted by Gregory XIII., if, after confession, he invoke the Most Holy Name of Jesus.—(37), (41), (38) *In summary of Clement X.*

Obs. *No other formula is now valid and licit but the one prescribed by Benedict XIV., and which is to be found in the Roman Ritual and often in the Breviary; also in this Manual.* (*Dec. Anth, No.* 444.)

TABLE V.

PARTIAL INDULGENCES OBTAINABLE BY THE *Members of the Conf. of SS. Augustine and Monica.*

DAILY.

28. FOR assisting at the "Serotina," or Evening Devotion of the Augustinian Order, which is

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usually said in Augustinian churches; or even for saying it as a private devotion, an indulgence of seven years and seven quarantines (*i.e.* seven times forty days, or 280 days of canonical penances.)—(32) *Leo X.*

(This indulgence is independent of the seven years' indulgence for the Coroncina or Rosary of St. Augustine, granted by Benedict XIII. 29th February, 1728.)

29. For visiting an Augustinian church on each and every day of the year, an indulgence of 100 days.—(49) *Nicholas III.*; and

30. If the visit be on the feast-day of any canonised or beatified saint of the Augustinian Order, forty years and forty quarantines (*i.e.* forty times forty days).—(49) *Clement X.*

(Also the indulgences marked 27.—Table II.)

31. For hearing an Augustinian preach, 180 days indulgence.—(49) *Clement X.*

32. For accompanying the Blessed Sacrament to a sick person, or if unable, for saying instead three *Paters* for that sick person, an indulgence of 100 days.—(40) *Gregory XIII.*

33. Any member of the confraternity who assists at the Divine Offices which are gone through in the oratory or chapel of the confraternity, or who is present at the meetings or prayers which are usually said, can gain 100 days. Any member who shall say the Divine Office, bury the dead, visit those that are sick or in prison, can gain an indulgence of sixty days each time.—(43) *Gregory XIII.*

34. Every member of the confraternity enjoys, not only the indulgences granted to the Augustinian Order, but by communication, all the indulgences that have been granted up to the present, or that shall be granted at any future time to the other different religious orders, congregations, their different confraternities, sanctuaries, &c.—(44) *Sixtus IV., Julius II., Leo X., Gregory XIII., Clement VII., Clement X., and Pius IX.*

Besides gaining these indulgences for daily pious works, let the benefactors of the confraternity remember

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that they are partakers of all the spiritual good done by the Augustinians throughout the world.—(42) *Sixtus IV.*

WEEKLY.

35. On each and every Sunday of the year, for visiting the church and altar of the confraternity after having confessed, or having the intention of confessing, and for there saying three *Paters* and three *Aves*, thirty years and thirty quarantines of indulgence.—(45) *Leo X., Bull: "Etsi cunctæ."*

MONTHLY.

36. For assisting, on the fourth Sunday of every month, at the High or Low Mass which is said on that day, when the members make their monthly general communion, and for praying thereat for the intentions of the Pope, 100 days indulgence.—(39) *Greg. XIII., Bull: "Ad ea."*

37. For assisting at any procession in honour of the Cincture, on any day whatsoever, sixty days.—(40) *Greg. XIII.*

ANNUALLY.

The following partial indulgences can be gained by any member of our confraternity:—

38. Who, having confessed his sins with sorrow, visits an Augustinian church, and the chapel or altar of the confraternity, one year and forty days indulgence from Pentecost Sunday to its octave day.—(12) *Alex. IV.*

39. Who, having confessed his sins with sorrow, visits an Augustinian church and the chapel or altar of the confraternity, whilst, instead of the alms, he says five Our Fathers and five Hail Marys, 1,000 years indulgence, and 1,000 quarantines on any of the following feast-days, and within their respective octaves, viz., Christmas, Epiphany, Easter, Ascension, and Pentecost, but on the feast alone of the Circumcision.—(13) *Innoc. IV.*

40. Who, having confessed his sins with sorrow, shall visit a church of the Order of St. Augustine, and

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a chapel or altar of the confraternity, seventy years and seventy quarantines on each of the principal festivals of our Lord Jesus Christ, or any day within their octaves; and if he add to the above five Our Fathers and five Hail Marys, instead of an alms, he can gain 100 years and 100 quarantines indulgences more.—(14) *Greg. IX.*

41. Who, having confessed his sins with sorrow, been to Holy Communion, and visited an Augustinian church, and a chapel or altar of the confraternity, prays for the Pope's usual intentions by saying five *Paters* and five *Aves*, 100 days indulgence, both on the Feast of the Annunciation, and on the Nativity of the Blessed Virgin.—(17) *Greg. XIII.*

42. Who, having confessed his sins with sorrow, visits an Augustinian church and the chapel or altar of the confraternity, and will say five Our Fathers and five Hail Marys, instead of giving an alms, 1,000 years and 1,000 quarantines of indulgences on the Feast of the Assumption and that of the Nativity of the Blessed Virgin, or on any day within their octaves, but on the Feast only of the Annunciation and Purification of Our Lady.—(19) *Innoc. IV.*

43. Who, having confessed his sins with sorrow, visits an Augustinian church and the chapel or altar of the confraternity, seventy years and seventy quarantines of indulgences on all the principal festivals of the Blessed Virgin; and if on these festivals he says five Our Fathers and five Hail Marys, instead of an alms, he can gain 100 years and 100 quarantines of indulgences more.—(20) *Greg. IX.*

44. Who, having confessed his sins, shall visit an Augustinian church and altar of the confraternity, and there say five *Paters* and *Aves* on the Feast of St. James the Greater, 100 days, from each of twenty-four Cardinals, or 2,400 days.—(22) *Greg. XIII.*

45. Who, having confessed his sins with sorrow, visits an Augustinian church and a chapel or altar of the confraternity, and shall say five Our Fathers and five Hail Marys, instead of giving an alms, 1,000 years and 1,000 quarantines on the Feast of SS. Peter and

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Paul, and that of each of the other Apostles and Evangelists.—(23) *Innoc. IV.*

46. Who visits an Augustinian church and altar of the confraternity on any of the feasts of the Apostles, and shall say five *Paters* and *Aves*, instead of giving an alms, 100 years and 100 quarantines: and if he repeats the same, adding a humble confession of his sins, seventy years and seventy quarantines more.—(24) *Greg. IX.*

47. For assisting at the Procession held on St. Monica's Day, 100 days.—(40) *Greg. XIII.*

48. Who, having confessed his sins with sorrow, visits an Augustinian church and the chapel or altar of the confraternity on the Feast of the Holy Doctor, St. Augustine, and throughout the octave, seventy years and seventy quarantines; by practising the same on the day of his feast, another 100 days indulgence; and if, furthermore, the same be practised on each of the different feasts of St. Augustine, adding, at the same time, five Our Fathers and five Hail Marys, instead of giving an alms, an indulgence of 1,000 years and 1,000 quarantines can be gained.—(25) *Greg. IX.*, *Alex. IV.*, *Innoc. IV.*

49. Who visits an Augustinian church and the chapel or altar of the confraternity, and says five Our Fathers and five Hail Marys, instead of giving an alms, on the Feast of St. John the Baptist and that of All Saints, 100 years and 100 quarantines of indulgences; if, however, he confess his sins with sorrow, and do what is prescribed above as well, he can gain, on the Feast of St. John the Baptist, and throughout the octave, and also on the Feast of All Saints, 1,000 years and 1,000 quarantines.—(29) *Greg. IX. and Innoc. IV.*

50. Who, having confessed his sins with sorrow, visits an Augustinian church, and says five Our Fathers and five Hail Marys, instead of giving an alms, on any day from the Friday after the third Sunday of Lent until the last day of the Octave of Easter, inclusive, seventeen years and seventeen quarantines.—(30) *Clement V.*

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51. Who, having fulfilled what is prescribed in the foregoing number, on any and every day from Septuagesima Sunday to the Octave Day of Easter, both inclusive. 1,000 years and 1,000 quarantines.—(31) *Innoc. IV.*

52. Who are actually Procurators in the Order of St. Augustine, or in the Confraternity of the Cincture, 100 years; and for saying five *Paters* and *Aves*, or giving an alms, forty years extra.—(43) *Martin IV.*

53. Each of twenty-four cardinals grants 100 days indulgence, which, in all, amount to 2,400 days indulgence, to any member of the Confraternity of the Cincture who shall pay a visit to the chapel of the confraternity or to a church of the Order, having first made a confession with heartfelt sorrow, and said five Our Fathers, instead of giving the alms. This visit must be made between the first and second Vespers of Christmas—that is, from the evening of Christmas Eve to the evening of Christmas Day itself.—(11) *Sixtus IV.*

Every member, as well living as dead, of the confraternity, is a sharer in all the spiritual good done in the Augustinian Order and in that of the whole Church.—(42) *Sixtus IV.*, 1477.

The words of the Pontiff (*Sixtus IV.*) are most explicit on this consoling point: "And the said Brothers and Sisters that be benefactors of the Confraternity, as well living as dead, are made perpetual partakers in all the pilgrimages and in all the stations of the Holy Land, and of the thresholds of the holy Apostles, Peter and Paul, and of St. James in Compostella, and in all the suffrages, prayers, alms-deeds, fastings, orations, disciplines, and in all the other spiritual benefits that shall be performed by the eremetic Brethren of the said Order, and in the whole militant Church, and by all the members of the same."—*Bull:* "*Inter præcipuas.*" —*December*, 1477. *In summary of Clement X.*

All the above plenary and partial indulgences granted to the members of the Confraternity of the Cincture of SS. Augustine and Monica, contained in the golden bull of Clement X., "*Ex injuncto nobis*," are of un-

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doubted authenticity. For they have not only been confirmed, before the time of Clement X., by Alexander IV., in his bull, "*Odore suavi*;" by Nicholas III., in his bull, "*Ex transumpto oscensi*;" by Celestine V., in his bull, "*Ex parte delictorum*;" by Urban IV., in his bull, "*Solet annuere*;" by Sixtus IV., in his bull, "*Dum fructus uberes*;" by Julius II., in his bull, "*Nihil est*;" by Leo X., in his bull, "*In rerum Christianarum*;" by Clement VII., in his bull, "*Rom. Pontifex*;" by Gregory XV., in his bull, "*Injuncti nobis*" (after Paul V.'s revocation of many indulgences of Religious Orders, 1606); but have been most amply confirmed by Clement X., on the 27th March, 1675, and approved, confirmed, and declared authentic by our late Pontiff, Pius IX., on the 18th September, 1862, and published by a Decree on 7th March, 1863; *nor has the Holy See in any way affected them since.*

TABLE VI.

PLENARY INDULGENCES GRANTED TO THE *Augustinian Churches of Ireland for all the Faithful.*

Feast of the Most Holy Name of Jesus. (*2nd Sunday after the Epiphany.*)
" " St. William, O.S.A., on February 10.
" " the Holy Name of Mary, (*Sunday within the Octave of her Nativity.*)
(*Clement XI., 14th Nov.*, 1704.)
Both Festivals of the Seven Dolours of B. V. Mary. (*Friday in Passion Week, and 3rd Sunday in September.*)
Feast of our Mother of Consolation. (*Sunday after Aug.* 28.) (*Bened. XIV., 10th May*, 1743.)
" " the Expectation of the B. V. Mary, on Dec. 18.
" " the Nativity of Our Lord, on December 25.
(*Benedict XIV., 10th May*, 1743.

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On the Fourth Sunday of every month, on the conditions marked (*b*) on page 31.
(*Benedict XIV.* 25*th Feb.*, 1747; *and Pius IX.*, 14*th December*, 1851.)

The following plenary indulgences have been granted to all the Faithful *throughout the world* :—

Feast of St. Patrick, O.S.A., on March 17th.
(*Clement XIII.*, 19*th Nov.*, 1765.)
,, ,, St. Joseph, on March 19th.
(*Pius IX.*, 2*nd April*, 1851.)
,, ,, the Annunciation of B. V. Mary, on March 25. (*Benedict XIV.*, 10*th May*, 1743.)
,, ,, Our Lady of Good Counsel, on April 26.
(*Pius VI.*, 6*th March*, 1792.)
,, ,, Our Holy Mother St. Monica, on May 4.
(*Clement X.*, 18*th October*, 1674.)
,, ,, the Resurrection, on Easter Sunday.
(*Benedict XIV.*, 10*th May*, 1743.)
,, ,, the Patronage of St. Joseph. 3*rd Sunday after Easter.* (*Pius IX.* 2*nd April*, 1851.)
,, ,, St. John of Facundo, O.S.A., on June 12.
(*Alex. VIII.*, 29*th Nov.*, 1690.)
,, ,, Pentecost, or Whit-Sunday.
(*Benedict XIV.*, 10*th May*, 1743.)
,, ,, the Assumption of B. V. Mary, on Aug. 15.
(*Benedict XIV.*, 10*th May*, 1743.
,, ,, St. Clare of Montefalco, O.S.A., on Aug. 18.
(*Leo XIII.*, 1*st June*, 1883.)
,, ,, Our Holy Father St. Augustine, on Aug. 28.
(*Clement X.*, 18*th October*, 1674.)
,, ,, St. Nicholas of Tolentine, O.S.A., on September 10. (*Clement X.*, 18*th Oct.*, 1674.)
,, ,, St. Thomas of Villanova, O.S.A., on Sept. 18.
(*Clement X.*, 18*th October*, 1674.)
,, ,, Ded. of all the Churches, O.S.A., on Nov. 5.
(*Pius IX.*, 16*th November*, 1847.)
,, ,, All Saints, O.S.A., on November 13.
(*Clement X.* 18*th October*, 1674.)

On the day that any person (after confession and

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communion) is received into the Confraternity of our Sacred Cincture (*Clement X.*)

OBS.—*All the above indulgences may be gained on the usual conditions, with a visit to any Augustinian church, marked* (b) *in page* 31 *of this Manual: and those marked with an asterisk* * *can be gained in any church in Ireland.*

The faithful, who are not members of the Confraternity of our Cincture, cannot gain the Portiuncula indulgences, obtainable by our Cinctured Brethren of the confraternity on the two different days in September; but they can, of course, gain the plenary indulgence annexed to the Papal Benediction whenever given in our churches.

TABLE VII.

PARTIAL INDULGENCES GRANTED TO ALL THE *Faithful for Visiting an Augustinian Church, and performing Pious Works.*

For hearing an Augustinian preach, 180 days.—(49) *Clement X.*

For visiting an Augustinian church on each and every day of the year, 100 days; and if the visit be made on the feast-day of any canonised Saint or Blessed of the Augustinian Order, whose names and office have been added to the calendar by the authority of the Church, forty years and forty quarantines.—(49) *In Summary of Clement X.*

If any of the faithful shall wish at death to be buried clothed in the Augustinian habit, he shall be freed thereby from a fourth part of all the temporal punishment due to his sins.—(49) *Nicholas III.*

If, after having been to confession, any person visit a church of the Order on the Feasts of the Assumption of Our Lady and of St. Augustine, and on the eight following days of the same festivals, 100 days—(49) *Nicholas IV.*

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PART I.

CONTAINING DAILY PRAYERS, HOLY MASS, COMMUNION, AND DEVOTIONS TO THE MOST HOLY SACRAMENT, &c.

Morning Prayer.

MORNING PRAYER is a duty which God requires as the first fruits of the day: most religiously then should it be consecrated to Him. The success of our actions for the day depends in a great measure upon this first duty. To begin the day without imploring God's grace, and thanking Him sincerely for the repose of the night, is certainly to expose ourselves to infinite danger.

But, before prayer, recollect yourself a moment; think what you are of yourself, and what God is, to whom you are going to speak. You will thus conceive the importance of the action, and the sentiments of humility, of regret for your faults, of attention, respect, and modesty, of fervour, love, and confidence with which you should address Him.

✠

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* Blessed be the holy and undivided Trinity, now and for ever. *Amen.* (50 *days indulgence.*)

Come, O Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love.

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℣. Send forth thy Spirit, and our hearts shall be regenerated.

℟. And Thou shalt renew the face of the earth.

Let us pray.

O GOD, who by the light of the Holy Ghost didst instruct the hearts of the faithful, give us by the same Holy Spirit a love and relish for what is right and just, and the constant enjoyment of his consolations, through Jesus Christ our Lord. *Amen.*

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

The Angelical Salutation.

HAIL, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. *Amen.*

The Apostles' Creed.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only son, our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell; the third day He arose again from the dead; He ascended into heaven, and sitteth at the right hand

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of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting. *Amen.*

Sweet Heart of my Jesus! I implore,
Make me love Thee ever more and more.*
(300 *days' each time.*)

The Confiteor.

I CONFESS to Almighty God, to Blessed Mary, ever Virgin, to Blessed Michael, the Archangel, to Blessed John the Baptist, to the holy Apostles, Peter and Paul, to our holy Father, St. Augustine, and to all the saints, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary, ever Virgin, Blessed Michael, the Archangel, Blessed John the Baptist, the holy Apostles, Peter and Paul, our holy Father, St. Augustine, and all the saints, to pray to the Lord our God for me.

May the Almighty and merciful God have mercy upon us, forgive us our sins, and bring us to life everlasting. *Amen.*

May the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins. *Amen.*

Let us pray.

O ETERNAL God! most holy and adorable Trinity! Father, Son, and Holy Ghost, the beginning and end of all things, in whom we live, move, and have our

* By subjoining this holy invocation to the Pater, Ave, and Credo, the associates of the Most Sacred Heart of Jesus fulfil their obligation of prescribed prayer (daily) as a condition of their numerous indulgences.

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being, I firmly believe that Thou art here present; I adore Thee with the most profound humility; I praise Thee; I give Thee thanks from the bottom of my heart for having created me after thine own image and likeness, and redeemed me with the precious Blood of thy Son; for having hitherto preserved me, and brought me safe to the beginning of this day. Behold, O Lord, I offer Thee my whole being, and in particular all my thoughts, words, and actions, together with such crosses and contradictions as I may meet with in the course of this day. I consecrate them entirely to the glory of thy name, in union with those of Jesus Christ, my Saviour, that through his infinite merits they may find acceptance in thy sight. Give them, O Lord, thy blessing. May thy divine love animate them; and may they all tend to the greater honour of thy Sovereign Majesty. *Amen.*

Resolve to avoid evil and to do good.

ADORABLE Jesus! divine model of that perfection to which all Christians should aspire, I will endeavour this day, after thy example, to be mild, humble, chaste, zealous, patient, charitable, and resigned. Incline my heart, O Lord! to keep thy commandments. I am resolved to watch over myself with the greatest diligence and circumspection, and to live soberly, justly, and piously for the time to come. I will place a guard on my mouth,

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and a gate of prudence before my lips, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity; and I will be particularly careful not to relapse this day into my accustomed failings, but to struggle against them, and, with thy gracious assistance, to correct them. Enlighten my mind, O Lord; purify my heart, and guide my steps, that I may pass all my life in thy divine service. *Amen.*

Implore the necessary grace.

THOU knowest, O God, my weakness; that I am poor and destitute; that I cannot do, nor even think of any good without Thee; arise, then, to help me, strengthen me with thy grace, that I may fervently execute what I have firmly resolved, and not only avoid all the evil Thou forbiddest, but also perform all the good Thou commandest.

Invoke the Blessed Virgin, your Angel Guardian, and your Patron Saint.

O HOLY Virgin! Mother of God! my advocate and patroness! pray for thy poor servant; show thyself a mother to me. And thou, O blessed spirit, whom God in his mercy hath appointed to watch over me, intercede for me this day, that I may not stray from the path of virtue. St. Patrick, our glorious apostle, pray for me; St. Augustine, great model of penitents, intercede for

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me; and thou also, O happy saint whose name I bear, pray for me, that I may serve God faithfully in this life, as thou hast done, and with thee glorify Him eternally in heaven. *Amen.*

LITANY OF OUR LORD JESUS CHRIST.

ALSO CALLED THE

LITANY OF THE MOST HOLY NAME OF JESUS.

The following version of this Litany was approved by a Decree of the S. Congregation, Aug. 21, 1863, and has 300 days indulgence attached to it.

LORD, have mercy on us.
Lord, have mercy on us.
Christ, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, One God,
Jesus, Son of the Living God,
Jesus, Splendour of the Father,
Jesus, Brightness of eternal light,
Jesus, King of glory,
Jesus, the Sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, amiable,
Jesus, admirable,

Have mercy on us.

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Jesus, the mighty God,
Jesus, Father of the world to come,
Jesus, the Angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of chastity,
Jesus, Lover of mankind,
Jesus, God of peace,
Jesus, Author of life,
Jesus, model of virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the poor,
Jesus, Treasure of the faithful,
Jesus, Good Shepherd,
Jesus, True Light,
Jesus, Eternal Wisdom,
Jesus, Infinite Goodness,
Jesus, the Way, the Truth, and the Life,
Jesus, the Joy of angels,
Jesus, King of patriarchs,
Jesus, Master of the apostles,
Jesus, Teacher of the evangelists,
Jesus, Strength of martyrs.
Jesus, Light of confessors,
Jesus, Purity of virgins,
Jesus, Crown of all saints,
Have mercy on us.

Be merciful unto us: *Spare us, O Jesus.*
Be merciful unto us: *Graciously hear us, O Jesus.*
From all evil, *Lord Jesus, deliver us.*
From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of fornication,
From everlasting death,
From a neglect of thy inspirations,
Through the mystery of thy holy incarnation,
Lord Jesus, &c.

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Through thy nativity,
Through thy infancy,
Through thy most divine life,
Through thy labours,
Through thy agony and passion,
Through thy cross and dereliction,
Through thy weariness and faintness,
Through thy death and burial,
Through thy resurrection,
Through thy ascension,
Through thy joys,
Through thy glory.

Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world:
Spare us, O Jesus.
Lamb of God, who takest away the sins of the world:
Graciously hear us, O Jesus.
Lamb of God, who takest away the sins of the world:
Have mercy upon us, O Jesus.
Jesus, *Hear us.*
Jesus, *Graciously hear us.*

V. May the name of the Lord be blessed,
R. From henceforth, now, and for ever.

Let us pray.

O LORD Jesus Christ, who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you:" give, we beseech Thee, to us who ask, the gift of thy divine love, that we may love Thee with our whole heart, in word and work, and never cease from showing forth thy praise.

Make us, O Lord, to have a perpetual fear and love of thy holy name, for Thou never failest to govern them whom Thou dost solidly establish in thy love: through Jesus Christ our Lord. *Amen.*

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Memorare to the Blessed Virgin Mary.

REMEMBER, O most pious Virgin Mary, that it has never been heard of in any age, that anyone having recourse to thy protection, imploring thy aid, and seeking thy intercession, was abandoned by thee. I, therefore, animated with this confidence, O Virgin of virgins, my Mother Mary, come to thee, and, groaning under the weight of my miseries, cast myself at thy sacred feet. O Mother of the Word Incarnate, despise not my prayer, but graciously hear and grant my petition. (300 *days each time.*)

SUBJECTS FOR DAILY MEDITATION.

Remember, Christian soul, that thou hast this day, and every day of thy life,

God to glorify,
Jesus to imitate,
The angels and saints to invoke.
A soul to save,
A body to mortify,
Sins to expiate,
Virtues to acquire,
Hell to avoid,
Heaven to gain,
Eternity to provide for,
Time to profit of,
Neighbours to edify,
The world to despise,
Devils to combat,
Passions to subdue,
Death perhaps to suffer,
And judgment to undergo.

Blessed be God.
Blessed be his Holy Name.
Blessed be Jesus Christ, true God and true man.
Blessed be the Name of Jesus.
Blessed be Jesus in the most Holy Sacrament of the altar.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be the name of Mary, Virgin and Mother.
Blessed be God in his angels and in his saints.
(*One year's indulgence each time.*)

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"My Jesus, mercy!" (100 *days each time.*)

"Divine Heart of Jesus, I offer you this action, for all the intentions for which you offer yourself at this moment on the altar of God your Father."

"Jesus, Mary, and Joseph, I give you my heart and my soul."

"Jesus, Mary, and Joseph, assist me in my last agony."

"Jesus, Mary, and Joseph, may my soul send forth its last sigh in peace with you." (300 *days.*)

"Through thy sacred virginity and Immaculate Conception, O most chaste Mother of God and Queen of Angels, pray for us."

"Sweet heart of Mary, be my salvation." (300 *days each time.*)

"O Angel of God, who art my guardian, enlighten, protect, direct, and govern me, committed to thy care by the divine clemency. Amen." (100 *days.*)

"Dear St. Joseph, our guide, protect us and the holy Church." (50 *days.*)

The Angelus Domini.

To be said morning, noon, and night, in memory of the adorable mystery of the Incarnation of our Blessed Saviour.

1. THE Angel of the Lord declared unto Mary: And she conceived of the Holy Ghost. *Hail Mary*, &c.

2. Behold the handmaid of the Lord: May it be done unto me according to thy word. *Hail Mary*, &c.

3. And the Word was made Flesh: And dwelt amongst us. *Hail Mary*, &c. (100 *days.*)

The prayer "Pour forth," &c., on page 79, is generally added here, but is not necessary for the indulgence; but by adding three Glorias, an extra 100 days, each time the Angelus is said, may be gained.

Three times "Glory be to the Father," &c. (100 *days.*)

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The Regina Cœli.

During Paschal time this is said instead of the Angelus, if known.

QUEEN of Heaven, rejoice. Alleluia.
For He whom thou wast made worthy to bear. Alleluia.
Hath arisen, as He said. Alleluia.
Pray for us to our God. Alleluia.
V. Rejoice and be glad, O Virgin Mary. Alleluia.
R. For the Lord hath risen, indeed. Alleluia.

Let us pray.

O GOD, who through the resurrection of thy Son, our Lord Jesus Christ, has vouchsafed to give joy to the whole world; grant us, we beseech Thee, that, through the intercession of the Virgin Mary, His Mother, we may obtain the joys of eternal life. Through our Lord Jesus Christ. *Amen.*

At the option of the Christian, the following may be added to the Morning Prayers:—

Preparatory Prayer, expressive of the disposition for gaining a Plenary Indulgence.

Let us pray

O MY heavenly Father and most merciful God! although I confidently hope that I have obtained from thy mercy the remission of the eternal punishment which my sins have deserved, yet I have reason to fear that, from want of sufficient contrition and from other defects, there still remains much temporal punishment due to thy justice. Therefore, in order to make satisfaction to thy offended Majesty, I am resolved to lead the life of a true penitent, to bear in a spirit of penance all the trials and afflictions with which thy merciful Providence may be pleased to visit me, and to be faithful in the discharge of all my duties, however painful and wearisome they may be. But, my God, since all that I can do would not be an adequate satisfaction, I have recourse to the inexhaustible merits of

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my Redeemer, which thy Church (in virtue of the keys of the kingdom of heaven, committed to its supreme pastors in the person of St. Peter) now holds forth to me. Grant me, O Lord, the dispositions to obtain such a portion of these infinite merits as may be necessary to discharge the debt of temporal punishment due to my sins; and let the immense ransom which Jesus has paid for my salvation be applied to my poor sinful soul, that it may be released from the punishment which it so justly deserves. *Amen.*

ACTS OF FAITH, HOPE, CHARITY, AND CONTRITION.

An Act of Faith.

O MY God! I firmly believe all the sacred truths which thy holy Catholic Church believeth and teacheth, because Thou hast revealed them, who canst neither deceive nor be deceived.

An Act of Hope.

O MY God! relying on thy goodness and promises, I hope to obtain pardon for my sins, the assistance of thy grace, and life everlasting: through the merits of Jesus Christ, our Lord and Saviour.

An Act of Love.

O MY God! I love Thee above all things with my whole heart and soul, purely because Thou art infinitely perfect, and deserving of all love: I love also my neighbour as myself, for the love of Thee; I forgive all

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who have injured me, and ask pardon of all whom I have injured.

(*Seven years and seven quarantines.*)

An Act of Contrition.

O MY God, who art infinitely good, and always hatest sin, I beg pardon from my heart for all my offences against Thee; I detest them all and am heartily sorry for them, because they offend thy infinite goodness, and I firmly resolve, by the help of thy holy grace, never more to offend Thee, and carefully to avoid all the occasions of sin.

DEFEND, we beseech Thee, O Lord, through the intercession of the ever glorious Virgin Mary, the Holy Apostles, of St. Augustine and St. Monica, and of all the saints, this our society from all adversity, and graciously preserve it from the snares of the enemies: through our Lord, &c. *Amen.*

Let us pray.

O FATHER of mercies, who by the doctrine of St. Augustine hast freed thy Church from abominable heresies, and made him the father of immaculate saints, grant us grace to follow his precepts, and imitate his example with a faithful and persevering fidelity: through Christ our Lord. *Amen.*

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

N.B.—The indulgences of the above form of Morning Prayer amount to more than 5,000 days, or over fourteen years.

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Consecration of each Day.

Sunday	The Holy Trinity.
Monday	The Holy Ghost.
Tuesday	The Holy Angels.
Wednesday . .	St. Joseph.
Thursday . . .	The Blessed Sacrament.
Friday	The Passion of our Lord.
Saturday . . .	The Blessed Virgin.

Grace before Meals.

Bless us, O Lord, and these thy gifts, which of thy bounty we are about to receive: through Christ our Lord. *Amen.*

Grace after Meals.

We give Thee thanks, Almighty God, for all thy benefits, who livest and reignest, world without end. *Amen.*

May the souls of the faithful, through the mercy of God, rest in peace. *Amen.*

Lay Baptism.

Should an infant be in danger of death, before a priest can be procured, any other person, whether man, woman, or child, may baptize it in the following way: *While pouring common water on the forehead of the child, say:* "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Monitum to the "Cinctured."

On the following days of the year the members of the Confraternity enjoy the extraordinary privilege of a *General Absolution*, to which is attached a *Plenary Indulgence;* the same as the Friars receive from the hands of their Priors:—

January 6	December 25
February 2	1st Sunday of Advent.
June 24	1st & 4th Sundays of Lent.
,, 29	Holy Thursday.
August 15	Easter Sunday.
,, 28	Ascension Thursday.
September 8	Pentecost Sunday.
,, 29	Corpus Christi.
November 1	

OBS. *This Absolution is given by those Friars empowered to give it, in or out of the confessional, and with the formula on page 419 of this Manual.*

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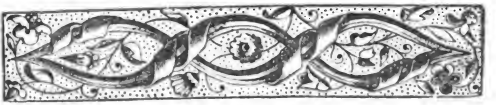

Prayers for Night.

IF it be a duty of the greatest importance to begin the day well, it is one of no less consequence to conclude it properly. The graces conferred on us during the course of the day, and the protection we stand in need of against the dangers of the night, are urgent reasons why we should address ourselves to God, and pray to Him with the utmost gratitude and fervour. A daily examination of conscience in general, with regard to our whole conduct throughout the day, and, in particular, with regard to our predominant vice, passion, or evil custom, and the virtue we want most to acquire, is strongly recommended by all spiritual writers as one of the most important duties of a Christian life, and the most profitable we can apply ourselves to for avoiding sin and acquiring virtue. It is a looking-glass in which we see ourselves in our true colours, and come to the knowledge of our sins and evil inclinations. It is a sponge by which we wipe away guilt from our souls, and become the more pure before God, the more diligently we practise it. If we do not daily weed the garden of our souls by this holy exercise, the corrupt ground of the heart will naturally produce vices and imperfections in abundance. The nightly examination of conscience makes up the principal part of the last exercise of the day.

✠

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for evermore. *Amen.*

Come, O Holy Ghost! fill the hearts of thy faithful, and kindle in them the fire of thy love.

℣. Send forth thy Spirit, and our hearts shall be regenerated.

℟. And Thou shalt renew the face of the earth.

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O GOD, who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant us by the same Holy Spirit, a love and relish for what is right and just, and the constant enjoyment of his consolations: through Jesus Christ our Lord. *Amen.*

Let us return thanks to God for the favours he has conferred upon us.

ENABLE me, O my God, to return Thee thanks as I ought for all thy inestimable blessings and favours.

Thou hast thought of me, and loved me, from all eternity; Thou hast delivered up thy beloved Son to the ignominious death of the cross for my redemption; Thou didst preserve me from falling into the abyss of eternal misery, when my sins had often provoked Thee to deprive me of my life, and Thou wert graciously pleased to spare me, even though I continued to offend Thee. Alas! my God, what return can I make for the innumerable blessings Thou hast conferred on me during the whole course of my life, and particularly for the favours of this day? O all ye angels and saints, unite with me in praising the God of mercies, who is so bountiful to so unworthy a creature.

Let us ask of our Lord Jesus Christ grace to discover the sins which we have committed this day; and beg of Him a true sorrow for them, and a sincere repentance.

O MY Lord Jesus Christ, Judge of the living and the dead, before whom I

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must appear one day to give an exact account of my whole life; enlighten me, I beseech Thee, and give me a humble and a contrite heart, that I may see wherein I have offended thine infinite Majesty; and judge myself now with such a just severity, that then Thou mayest judge me with mercy and clemency.

"Sweet Jesus! be not Thou my Judge, but my Saviour!" (*Fifty days each time.*)

Let us examine our consciences, and consider where and in what company we have been this day. Let us call to mind the sins we have committed against God, our neighbour, or ourselves; and reflect whether we have fulfilled the duties of our state of life.

AGAINST GOD.—By omission or negligence in the discharge of our religious duties; irreverence, wilful distractions, or inattention in prayer; resistance to the divine grace; uttering oaths; murmurings; want of confidence and resignation. *Pause and examine.*

AGAINST OUR NEIGHBOUR.—By rash judgments; hatred; jealousy; contempt; desire of revenge; quarrelling; passion; imprecations; injuries; detraction; raillery; false reports; damaging, either in goods or reputation; bad example; scandal; want of obedience, respect, charity, or fidelity. *Pause and examine.*

AGAINST OURSELVES.—By vanity; human respect; lies; thoughts, desires, discourses, or actions contrary to purity; by intemperance, rage, or impatience; by a useless and sensual life; or by sloth, in not complying with the duties of our state. *Pause and examine.*

(*If nothing occur to your mind wherein you have offended, renew your sorrow for the sins of your past life.*)

Let us conceive a great sorrow for having offended God.

O MY God, I detest these and all other sins, which I have committed against

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thy Divine Majesty. I am extremely sorry that I have offended Thee, because Thou art infinitely good, and sin displeaseth Thee. I love Thee with my whole heart, and firmly purpose, by the help of thy grace, never more to offend Thee. I resolve to avoid all the occasions of sin; I will confess my sins, and will endeavour to make satisfaction for them. Have mercy on me, O God, have mercy and pardon me, a wretched sinner. In the name of thy beloved Son, Jesus, I humbly beg of Thee, so to wash me with his precious blood, that my sins may be entirely remitted.

"My Jesus, mercy!"

(100 *days each time.*)

Here recite the Confiteor, as in Morning Prayers (*page* 52.)

Let us make a firm purpose of amendment.

O ALMIGHTY and Eternal God! I wish, from the bottom of my heart, that I had never sinned against Thee; but since I have been so unhappy, O grant me now thy grace that I may never offend Thee more.

Thou hast said, "I will not the death of a sinner, but rather that he be converted and live." "Convert me, therefore, and I shall be converted." "Have mercy on me according to thy great mercy; and according to the multitude of thy tender mercies, blot out all my iniquities." I renounce all sin, and the occasion of it; and I firmly purpose henceforth to walk in the path of thy commandments. This fixed resolution I am determined

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to keep, with the assistance of thy grace, purchased for me through the infinite merits of thine only Son, Christ Jesus our Lord. *Amen.*

Repeat the Lord's Prayer, the Angelical Salutation, and the Creed, as in Morning Prayers.

POUR down thy blessing, O Lord, on my parents, benefactors, friends, and on my enemies, if I have any. Protect my superiors, spiritual and temporal. Help the poor and sick, and those who are in their last agony. Convert all heretics and unbelievers. O God of mercy and goodness! have mercy on the souls of the faithful in purgatory; put an end to their sufferings; and grant to all those for whom I am particularly bound to pray, eternal light, rest, and happiness. *Amen.*

Let us endeavour, as much as possible, to put ourselves in the dispositions in which we desire to be found at the hour of death.

O MY God, I accept of death as a homage and adoration which I owe to thy divine Majesty, and as a punishment justly due to my sins; in union with the death of my dear Redeemer, and as the only means of coming to Thee, my beginning and last end.

℣. Father, into thy hands I commend my spirit.

℟. Lord Jesus, receive my soul.

"May the most just, most high, and the most amiable will of God be done, praised, and eternally exalted in all things!"

(100 *days, once a day.*)

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May the Blessed Virgin Mary, St. Joseph, and all the Saints, pray for us to our Lord, that we may be preserved this night from sin and all evils. *Amen.*

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. *Amen.*

O my good angel, whom God, by his divine mercy, hath appointed to be my guardian, enlighten and protect me, direct and govern me this night. *Amen.*

(100 *days.*)

May Almighty God have mercy on us, and forgive us our sins, and bring us to life everlasting. *Amen.*

May the almighty and merciful Lord give us pardon, absolution, and remission of all our sins. *Amen.*

℣. Vouchsafe, O Lord, this night,
℟. To keep us without sin.
℣. Have mercy on us, O Lord,
℟. Have mercy on us.
℣. Let thy mercy, O Lord, be upon us,
℟. As we have hoped in thee.
℣. O Lord, hear our prayer,
℟. And let our supplication come to thee.

Let us pray.

VISIT, we beseech thee, O Lord, this habitation, and drive away from it all the snares of the enemy. Let thy holy angels dwell herein to preserve us in peace; and

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may thy blessing be upon us for ever: through Christ our Lord. *Amen.*

Act of Faith.

My God, I believe in Thee and all Thou hast revealed to thy Holy Church, because Thou art the infallible truth.

Act of Hope.

My God, I hope in Thee for grace and for glory, because of thy promises, thy mercy, and thy power.

Act of Charity.

My God, because thou art infinitely good, I love Thee with all my heart; and, for thy sake, I love my neighbour as myself.

(*Indulgence of seven years and seven quarantines each time you say the above Acts.*—BENEDICT XIV.)

The "Anima Christi."

SOUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water out of the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me;
Hide me within thy wounds;
Suffer me not to be separated from Thee;
Defend me from the malignant enemy;
Call me at the hour of my death,
And bid me come unto Thee,
That with thy saints I may praise Thee
For all eternity. *Amen.* (300 *days.*)

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Ejaculations to be recited every night before going to bed.

1. JESUS, Mary, and Joseph, I give you my heart and soul.

2. Jesus, Mary, and Joseph, assist me in my last agony.

3. Jesus, Mary, and Joseph, may I breathe out my soul in peace with you.

(100 *days indulgence for each of the above three.*)

Praised be Jesus and Mary for ever and ever. (50 *days.*)

May the most just, most high, and most amiable will of God be done, praised, and eternally exalted in all things.

(100 *days indulgence, with plenary indulgence at the hour of death.*)

Praised and glorified each moment be the most Holy and Divine Sacrament. (100 *days.*)

"My Jesus, mercy!" (100 *days each time.*)

Blessed be the Holy and Immaculate Conception of the Blessed Virgin Mary. (100 *days.*)

Jesus, meek and humble of heart, make my heart like unto thine. (300 *days indulgence.*)

"Sweet heart of Jesus, be Thou my love."

Into thy hands, O Lord, I commend my spirit. Lord Jesus, receive my soul.

O Lord Jesus, who, in the plenitude of thy mercy, hast redeemed us by thy Precious Blood, grant to the souls of thy servants eternal rest. *Amen.*

N.B.—The indulgences of the above form of Night Prayer amount each day to more than 4,600 days, or over twelve years of indulgences.

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ROSARY OF
ST. AUGUSTINE AND ST. MONICA.*

Under the Invocation of Our Blessed Lady, Mother of Consolation.

LET us recite thirteen "Our Fathers" and thirteen "Hail Marys" in remembrance and veneration of our Lord Jesus Christ and the twelve Apostles who composed the Creed, epitomising in it the principal mysteries of our Holy Faith; and that our prayers may be acceptable, let us implore the assistance of Holy Mary, Mother of Consolation, of our Holy Father Augustine, and St. Monica our Mother.

Direct, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may always begin from thee, and by thee be happily ended, through Christ our Lord. *Amen.*

1ST ART. *I believe in God, the Father Almighty Creator of heaven and earth.*—Let us consider how Almighty God created from nothing heaven and earth and all things.—Most holy Virgin, assist us to despise the vanities of earth, that we may obtain the everlasting rewards of heaven. *Pater, Ave.*

2ND ART. *And in Jesus Christ, his only Son, our Lord.*—Let us consider that Jesus Christ our Lord is the true and only Son of the Eternal Father.—Most holy Virgin, help us to believe and hope in Him, and love Him with all our hearts, because He alone is the true Saviour of the world. *Pater, Ave.*

* *As explained in Part III., this little Rosary bears partial indulgences of 200 days on every bead (Bened. XIII., Feb. 29, 1728): hence a total of over fourteen years each time it is recited. But the following prayers, by way of meditation, on the Twelve Articles of the Creed, are not necessary as a condition. The mere recital of the thirteen Paters and Aves, concluded with a Hail, Holy Queen, are all that is necessary.*

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3RD ART. *Who was conceived by the Holy Ghost, born of the Virgin Mary.*—Let us consider that Jesus is the true Son of Mary ever Virgin: she conceived Him in her most chaste womb by the operation of the Holy Ghost, and brought Him forth without injury to her immaculate purity.—Most glorious Virgin, help us to recover and preserve the divine grace, that, as you are the natural mother, so we may be the adopted children of God. *Pater, Ave.*

4TH ART. *Suffered under Pontius Pilate, was crucified, dead, and buried.*—Let us cousider the passion, death, and burial of our crucified Redeemer, tenderly compassionating Him in our hearts.—Most afflicted Mother, obtain for us, that the wounds of our Blessed Lord may be always deeply impressed on our hearts. *Pater, Ave.*

5TH ART. *He descended into hell; the third day He arose again from the dead.*—Let us consider that the soul of Jesus descended into Limbo to liberate the Holy Fathers, with whom he arose glorious the third day after his death.—O holy Virgin, consoled in seeing your Divine Son arisen, assist us to arise from sin to a new life of grace and glory. *Pater, Ave.*

6TH ART. *He ascended into heaven, sits at the right hand of God, the Father Almighty.*—Let us consider that Jesus, forty days after his resurrection, blessed his Holy Mother, apostles, and disciples, and the faithful, who followed Him to Mount Olivet, in whose presence He ascended into heaven, where He sits at the right hand of his Divine Father.—O Blessed Virgin, assist us to humble ourselves and bear our cross here, that we may be afterwards exalted and enjoy eternal glory in heaven. *Pater, Ave.*

7TH ART. *From thence He shall come to judge the living and the dead.*—Let us consider that Jesus Christ will descend from heaven to the Valley of Josaphat to judge the whole human race on the last day.—Holy Mary, advocate of sinners, assist us, that being faithful during life, we may be at the right hand of God with the elect on that dreadful day. *Pater, Ave.*

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8TH ART. *I believe in the Holy Ghost.*—Let us consider the most profound mystery of the Blessed Trinity, and with an act of lively faith let us believe that, as the Divine Son was generated from eternity by the Father, so the Holy Ghost in like manner proceeds from eternity, from the Father and the Son, and is with them one God.—Most pure Virgin, obtain for us from your Divine Spouse, an ardent charity, that our hearts, cleansed from all terrene affections, may burn always with the fire of divine love. *Pater, Ave.*

9TH ART. *The Holy Catholic Church, the Communion of Saints.*—Let us consider that God, through his infinite goodness, without any merit of ours, caused us to be born and brought up in the bosom of the Catholic Church, in which we participate of the infinite merits of Christ and the saints.—Most pious Virgin, assist us to thank Him for so great a favour, and to be ready, if necessary, to shed our blood to confess the truth of our holy faith. *Pater, Ave.*

10TH ART. *The forgiveness of sins.*—Let us consider that the Divine Goodness is infinitely greater than our wickedness, and that God can remit the faults which we miserable sinners commit.—Most pure Virgin, obtain for us true contrition both now and at the hour of our death, that, reconciled with God, we may afterwards feel the happy effects of the divine mercy. *Pater, Ave,*

11TH ART. *The resurrection of the body.*—Let us consider that on the day of general judgment we shall all rise again, each receiving his own body.—O immaculate Virgin, may thy holy Cincture preserve us from carnal impurities, that we may all appear spotless and unsullied on that glorious day. *Pater, Ave.*

12TH ART. *Life everlasting.*—Let us consider the ultimate end of man, namely, the everlasting life prepared by God for his faithful servants.—Most prudent Virgin, assist us to make a good use of our time now, that we may obtain hereafter the eternal joys of the blessed in heaven. *Pater, Ave.*

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FINALLY.* Let us consider how the Holy Cincture represents the Sacred Humanity of our Divine Redeemer, who for love of us shed his most Precious Blood, and laid down his life amidst the cruel torments and mockery of his enemies.—O holy Mother of God, assist us to meditate with fruit on the Sacred Cincture which we wear, as it is a mysterious emblem of your Divine Son, our Blessed Redeemer. *Pater, Ave.*

Prostrate at your feet, O most Holy Mary, Mother of Consolation, we recommend to you the preservation of the reigning Pontiff, *N.*, the exaltation of the Holy Catholic Church, the extirpation of heresies, peace among Christian rulers and all the faithful, and, above all, the conversion of poor sinners, and the relief of the suffering souls in Purgatory.

Hail, holy Queen, Mother of mercy;
Our life, our sweetness, and our hope,
To thee do we cry, poor banished children of Eve;
To thee do we send up our sighs, mourning and weeping in this vale of tears.
Turn, then, most gracious advocate, thy eyes of mercy towards us,
And after this our exile show unto us
The blessed fruit of thy womb, Jesus.
O most clement, most pious, most sweet Virgin Mary. (*7 years indulgence.*)

* *This final offering of a Pater and Ave in honour of the Sacred Humanity of our Lord implies something more than a beautiful sentiment: it involves a deep theological truth. It should be remembered that we can never elicit an act of homage worthy of or proportionate to the greatness of Almighty God. Jesus alone, as man, could do it; and when He offered Himself entirely to the good-will of his Father, saying: "Behold I come to do thy will," it was the first time, and will be the last that a human creature worthily acknowledged and honoured the great God; for He then performed an act which could only be done by a Man-God. Let this thought animate us to unite our acts of worship with those of the Sacred Humanity of our Blessed Lord.*

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℣. Pray for us, O Holy Mother of Consolation.
℟. That we may be made worthy of the promises of Christ.
℣. Pray for us, O Holy Father Augustine.
℟. That we may be made worthy of the promises of Christ.
℣. Pray for us, O Holy Mother Monica.
℟. That we may be made worthy of the promises of Christ.

Let us pray.

DEFEND, we beseech thee, O Lord, through the intercession of the Blessed Mary ever Virgin, of our Holy Father Augustine, and of our Holy Mother Monica, this society (*or family*) from all adversity, and graciously preserve it, prostrate in spirit before thee, from all the snares of our enemies.

O God, our refuge and strength, and the foundation of all goodness, mercifully hear the fervent prayers of thy Church, and grant that what we ask with faith we may effectually obtain: through Christ our Lord. *Amen.*

Obs. *Only the above thirteen* Paters *and* Aves, *and the* Hail, Holy Queen, *are necessary to be entitled to all our daily indulgences.*

THE LITANY OF THE BLESSED VIRGIN,

ALSO CALLED

LITANY OF LORETTO.

WE fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all

SUB tuum præsidium confugimus sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris; sed a

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dangers, O thou ever glorious and blessed Virgin!	periculis cunctis libera nos semper, Virgo gloriosa et benedicta.
Lord, have mercy on us.	Kyrie eleison.
Lord, have mercy on us.	*Kyrie eleison.*
Christ, have mercy on us.	Christe eleison.
Christ, have mercy on us.	*Christe eleison.*
Lord, have mercy on us.	Kyrie eleison.
Lord, have mercy on us.	*Kyrie eleison.*
Christ, hear us.	Christe, audi nos.
Christ, graciously hear us.	*Christe, exaudi nos.*
God the Father of heaven, *Have mercy on us.*	Pater de cœlis Deus, *Miserere nobis.*
God the Son, Redeemer of the world, *Have mercy on us.*	Fili Redemptor mundi Deus, *Miserere nobis.*
God the Holy Ghost, *Have mercy on us.*	Spiritus Sancte Deus, *Miserere nobis.*
Holy Trinity, one God, *Have mercy on us.*	Sancta Trinitas, unus Deus, *Miserere nobis.*
Holy Mary,	Sancta Maria,
Holy Mother of God,	Sancta Dei Genitrix,
Holy Virgin of Virgins,	Sancta Virgo Virginum,
Mother of Christ,	Mater Christi,
Mother of Divine Grace,	Mater divinæ gratiæ,
Mother most pure,	Mater purissima,
Mother most chaste,	Mater castissima,
Mother inviolate,	Mater inviolata,
Mother undefiled,	Mater intemerata,
Mother most amiable,	Mater amabilis,
Mother most admirable,	Mater admirabilis,
Mother of our Creator,	Mater Creatoris,
Mother of our Redeemer,	Mater Salvatoris,
Virgin most prudent,	Virgo prudentissima,
Virgin most venerable,	Virgo veneranda,
Virgin most renowned,	Virgo prædicanda,
Virgin most powerful,	Virgo potens,
Virgin most merciful,	Virgo clemens,
Virgin most faithful,	Virgo fidelis,
Mirror of Justice,	Speculum justitiæ,

Pray for us. *Ora pro nobis.*

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Seat of Wisdom,	Sedes sapientiæ,	
Cause of our Joy,	Causa nostræ lætitiæ,	
Spiritual Vessel,	Vas spirituale,	
Vessel of Honour,	Vas honorabile,	
Vessel of singular devotion,	Vas insigne devotionis,	
Mystical Rose,	Rosa mystica,	
Tower of David,	Turris Davidica,	
Tower of Ivory,	Turris eburnea,	
House of Gold,	Domus aurea,	
Ark of the Covenant,	Fœderis arca,	
Gate of Heaven,	Janua cœli,	
Morning Star,	Stella matutina,	
Health of the Weak,	Salus infirmorum,	
Refuge of Sinners,	Refugium peccatorum,	
Comforter of the afflicted,	Consolatrix afflictorum,	
Help of Christians,	Auxilium Christianorum,	
Queen of Angels,	Regina Angelorum,	
Queen of Patriarchs,	Regina Patriarcharum,	
Queen of Prophets,	Regina Prophetarum,	
Queen of Apostles,	Regina Apostolorum,	
Queen of Martyrs,	Regina Martyrum,	
Queen of Confessors,	Regina Confessorum,	
Queen of Virgins,	Regina Virginum,	
Queen of All Saints,	Regina Sanctorum omnium,	
Queen conceived without original sin,	Regina sine labe originali concepta,	
Queen of the most holy Rosary,	Regina sanctissimi Rosarii,	
Lamb of God, who takest away the sins of the world: *Spare us, O Lord.*	Agnus Dei, qui tollis peccata mundi, *Parce nobis Domine.*	
Lamb of God, who takest away the sins of the world: *Graciously hear us, O Lord.*	Agnus Dei, qui tollis peccata mundi, *Exaudi nos Domine.*	
Lamb of God, who takest away the sins of the world: *Have mercy on us.*	Agnus Dei, qui tollis peccata mundi, *Miserere nobis.*	

Pray for us. *Ora pro nobis.*

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Christ, hear us.
Christ, graciously hear us.
(300 *days.*)

℣. Pray for us, O holy Mother of God!
℟. That we may be made worthy of the promises of Christ.

Christi, audi nos.
Christi, exaudi nos.
(300 *days.*)

℣. Ora pro nobis, sancta Dei Genitrix.
℟. Ut digni efficiamur promissionibus Christi.

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son hath been made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection: through the same Christ our Lord. *Amen.*

May the divine assistance remain always with us; and may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

(When the above Rosary is ended, in all Augustinian communities it is usual to say the following evening devotion, or, as it is commonly called, the *Serotina* proper to the Augustinian Order, for the reciting of which we find *seven years and seven quarantines* of indulgences granted in the Bull of Clement X. to all the "Cinctured" of the Order. This, however, may be also used as a private devotion by the members of the Confraternity of the Sacred Cincture, when they find it difficult to attend the public recital in the Church.)

The Serotina.

To begin this form of prayer all will kneel, and recite together, in a loud voice, the "Confiteor," as on page 52.

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Serotina.

Then he who presides, says:

Let us pray for our benefactors, living and dead.

To which all present, rising, respond:

Vouchsafe, O Lord, for thy name's sake to render unto all our benefactors life everlasting. *Amen.*

Psalm 122.

UNTO thee have I lifted up mine eyes, O Lord, that dwellest in the heavens.

Behold, as the eyes of servants are on the hands of their masters,

As the eyes of the maiden are on the hands of her mistress, so are our eyes unto the Lord our God, until he have mercy on us.

Have mercy upon us, O Lord; have mercy upon us, for we are greatly filled with contempt.

Yea, our soul is greatly filled, we are a reproach unto the rich, and a contempt unto the proud.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

℣. Lord, have mercy on us.

℟. Christ, have mercy on us.

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Oratio Serotina.

"*Confiteor*" *dicto in communi in mediocri tono, morose, ac distincte, surgat Prior, vel qui Major ibi fuerit, & dictis,* Misereatur vestri, & Indulgentiam, *adjungat, surgentib. omn.*

Oremus pro benefactoribus nostris, vivis atque defunctis.

Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. *Amen.*

Psalmus 122.

AD te levavi oculos meos, * qui habitas in cœlis.

Ecce sicut oculi servorum * in manibus dominorum suorum.

Sicut oculi ancillæ in manibus dominæ suæ, * ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

Miserere nostri Domine, miserere nostri, * quia multum repleti sumus despectione.

Quia multum repleta est anima nostra, * opprobrium abundantibus, & despectio superbis.

Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio et nunc et semper et in sæcula sæculorum. *Amen.*

℣. Kyrie eleison.

℟. Christe eleison.

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℣. Lord, have mercy on us.

Our Father *is now said in silence up to the following, which is said aloud:*

℣. And lead us not into temptation.

℟. But deliver us from evil. *Amen.*

℣. Save thy servants.

℟. My God, who put their trust in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

O God, the Pastor and Ruler of all the faithful, favourably regard thy servant, *N.*, whom, as Pastor, thou didst wish to be chief over thy Church; grant him, we beseech thee, in word and in example, to profit them over whom he has charge to the end, that he may come, together with the flock committed to him, unto life everlasting.

Preserve your servant, our Cardinal Protector, and our most Reverend Father General, together with the whole Augustinian family, from all adversity; grant safety and peace in our times, and repel from thy Church all wickedness, and that the pagan people and heretics, who confide in their cruelty and perversity, may, by the strength of thy right hand, be defeated.

Stretch forth, O Lord, to thy servants, male and female, thy hand of heavenly aid, that

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℣. Kyrie eleison.
Pater noster, *secreto.*

℣. Et ne nos inducas in tentationem.
℟. Sed libera nos a malo.
℣. Salvos fac servos tuos.
℟. Deus meus, sperantes in te.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

Oremus.

DEUS omnium fidelium Pastor, & Rector, famulum tuum, *N.*, quem Pastorem Ecclesiæ tuæ præesse voluisti, propitius respice; da ei, quæsumus, verbo, & exemplo, quibus præest, proficere, ut ad vitam una cum grege sibi credito perveniat sempiternam: et famulos tuos Cardinalem Protectorem, Priorem Generalem, cum tota Augustiniana familia ab omni adversitate custodi: salutem, & pacem tuam nostris concede temporibus, & ab Ecclesia tua cunctam repelle nequitiam, & gentes paganorum, & hæreticorum, quæ in sua feritate ac perversitate confidunt dexteræ tuæ potentia conterantur.

Prætende, Domine, famulis & famulabus tuis dexteram cælestis auxilii, ut te toto corde

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with their whole heart they may seek thee, and what they worthily demand they may deserve to obtain: through Christ our Lord. *Amen.*

Psalm 129.

OUT of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Oh, let thine ears consider well the voice of my supplication.

If thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

For with thee there is merciful forgiveness, and because of thy law I have waited for thee, O Lord.

My soul hath relied on his word, my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

For with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

℣. Eternal rest give to them, O Lord.

℟. And let perpetual light shine upon them.

℣. Lord, have mercy on us.

℟. Christ, have mercy on us.

℣. Lord, have mercy on us.

Our Father, *said as above.*

℣. And lead us not into temptation.

℟. But deliver us from evil.

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perquirant, &, quæ digne postulant, consequi mereantur, per Christum Dominum nostrum. *Amen.*

Psalmus 129.

DE profundis clamavi ad te, Domine; * Domine, exaudi vocem meam.

Fiant aures tuæ intendentes * in vocem deprecationis meæ.

Si iniquitates observaveris Domine, * Domine, quis sustinebit?

Quia apud te propitiatio est, * & propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

A custodia matutina usque ad noctem * speret Israel in Domino.

Quia apud Dominum misericordia, * & copiosa apud eum redemptio.

Et ipse redimet Israel * ex omnibus iniquitatibus ejus.

℣. Requiem æternam * dona eis, Domine.

℟. Et lux perpetua * luceat eis.

℣. Kyrie eleison.

℟. Christe eleison.

℣. Kyrie eleison.

Pater noster, *secreto.*

℣. Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

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℣. From the gate of hell.
℟. Deliver their souls, O Lord.
℣. May they rest in peace.
℟. Amen.
℣. Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

O GOD, the giver of pardon and lover of human salvation, we beseech thy clemency, through the intercession of the ever Blessed Virgin Mary, and of all the saints, to grant that the brethren, sisters, relations, and benefactors of our Order, departed out of this world, may come to the fellowship of eternal bliss. O God, the Creator and Redeemer of all the faithful, grant unto the souls of thy servants, male and female, remission of all their sins, that by their pious supplications they may obtain the pardon which they have ever wished for, who livest and reignest, world without end. *Amen.*

℣. Eternal rest grant them, O Lord.
℟. And let perpetual light shine on them.
℣. May they rest in peace.
℟. *Amen.*

All kneel whilst receiving the Holy Water, saying, in secret;

Thou shalt sprinkle me with hyssop, and I

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℣. A porta inferi.
℟. Erue, Domine, animas eorum.
℣. Requiescant in pace.
℟. Amen.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

Oremus.

DEUS, veniæ largitor, & humanæ salutis amator, quæsumus clementiam tuam, ut nostræ Congregationis fratres, sorores, propinquos, & benefactores, qui ex hoc sæculo transierunt, beata Maria semper Virgine intercedente, cum omnibus Sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

Fidelium Deus omnium conditor, & Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum, ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur, qui vivis, & regnas, etc. *Amen.*

℣. Requiem æternam dona eis, Domine.
℟. Et lux perpetua luceat eis.
℣. Requiescant in pace.
℟. *Amen.*

Deinde genuflectant fratres, & Prior aspergat omnes aqua benedicta, dicendo Antiph.

Asperges me, Domine, hyssopo, & mun-

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shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Have mercy upon me, O God, according to thy great mercy.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

(*All together.*) Hail, Holy Queen, Mother of mercy, our life, our sweetness, and our hope, to thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears; turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O most clement, most pious, most sweet Virgin Mary.

℣. Pray for us, O Holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

WE beseech thee, O Lord, that the glorious intercession of the blessed and ever glorious Virgin Mary may protect and lead us to life everlasting.

Grant us, we beseech thee, O Almighty

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dabor: lavabis me, & super nivem dealbabor.

Miserere mei, Deus, secundum magnam misericordiam tuam.

℣. Gloria Patri, & Filio, & Spiritui Sancto.

℟. Sicut erat in principio, & nunc, & semper, & in sæcula sæculorum. *Amen.*

Repetitur Antiph. Asperges me, Domine, hyssopo, & mundabor: lavabis me, & super nivem dealbabor.

Salve Regina, mater misericordiæ, vita, dulcedo, & spes nostra salve. Ad te clamamus exules filii Hevæ. Ad te suspiramus gementes & flentes in hac lacrymarum valle. Eja ergo advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende. O clemens, O pia, O dulcis Virgo Maria.

Qui aspersorium ministravit, dicat in medio Chori flexis genibus.

℣. Ora pro nobis, sancta Dei Genitrix.

℟. Ut digni efficiamur promissionibus Christi.

Oremus.

BEATÆ, & gloriosæ semper Virginis Mariæ, quæsumus, Domine, intercessio gloriosa nos protegat, & ad vitam perducat æternam.

Concede nos, quæsumus omnipotens Deus,

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God, to rejoice in the devout commemoration of our Holy Father, Saint Augustine, under whose patronage, and by the assistance of thy grace, we have firm confidence to be saved: through Christ our Lord. *Amen.*

Then, forming the sign of the cross on ourselves, we say;

May the Almighty Lord give us a quiet night and a perfect end. *Amen.*

N.B.—When the above Rosary and this "Serotina" are added to the Night Prayers, the members of the Sacred Cincture gain over thirty-three years of indulgences, namely, about fourteen years for the Rosary (200 days on every bead), and seven years and seven quarantines for the "Serotina" (granted by Leo X.), in addition to the twelve years for the Night Prayers, as arranged above.

THE PAPAL BENEDICTION.

The Priors of our churches, or any Augustinian deputed by them, may impart the Papal Benediction to the congregations assembled in their churches on the following days: viz., *March* 25; *Easter Sunday;** *Pentecost Sunday; August* 15; *Consolation Sunday; and December* 25.

The conditions for gaining this favour by the faithful are, confession, communion, and prayers for the Pope's intentions (*for which* 5 *Paters and Aves are generally said immediately before the Benediction is given*).

The only valid formula and mode for imparting the Papal Benediction is that of Benedict XIV. (*for which* *see next page*).

* If the Bishop is not giving it in the same city or place.

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sancti Patris nostri Augustini devota commemoratione gaudere, cujus patrocinio salvari, te auxiliante, confidimus. Per Christum Dominum nostrum. *Amen.*

Et in fine omnes benedicat dicendo:

Noctem quietam, & finem perfectum concedat nobis Dominus omnipotens. *Amen.*

Formula benedictina.

Ante omnia legantur alta voce Apostolicæ Litteræ, quibus Indulgentia conceditur, una cum potestate Benedictionem Papalem super Populum effundendi, ut de delegatione audientibus constet; imo in vulgari lingua pronuncietur.

Tunc populus ad peccatorum detestationem pio, brevique sermone excitetur. Sacerdos, stola et superpelliceo indutus, et ante Altare genuflexus, sequentibus verbis procedat:—

℣. Adjutorium nostrum in nomine Domini.
℟. *Qui fecit cœlum et terram.*
℣. Domine exaudi, &c.
℟. *Et clamor meus ad te veniat.*
℣. Dominus vobiscum.
℟. *Et cum spiritu tuo.*

Deinde stans sequentem recitet orationem.

Oremus.

Omnipotens et misericors Deus, da nobis auxilium de sancto, et vota populi hujus, in humilitate cordis veniam peccatorum poscentis, tuam Benedictionem præstolantis et gratiam, clementer exaudi: dexteram tuam super eum benignus extende, ac plenitudinem divinæ benedictionis effunde, qua bonis omnibus cumulatus, felicitatem et vitam consequatur æternam. Per Christum Dominum nostrum. Amen.

Post quam ad cornu Epistolæ accedat et stans IN CORNU EPISTOLÆ, *non trina, hoc est, triplici signo Crucis, sed* UNA BENEDICTIONE, *unico videlicet signo Crucis, benedicat, proferens alta voce hæc verba:*

"Benedicat vos omnipotens Deus ✠ Pater, et Filius, et Spiritus Sanctus." Amen.

Rituale Roman. de Benedict. (Leo XIII., 7 May, 1882.)

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PRAYER BEFORE MASS.

O MERCIFUL Father! who didst so love the world as to give up for our redemption thy beloved Son, who, in obedience to Thee, and for us sinners, *humbled Himself even unto the death of the cross*, and continues to offer Himself daily, by the ministry of his priests, for the living and the dead: we humbly beseech Thee that, penetrated with a lively faith, we may always assist with the utmost devotion and reverence at the oblation of His most precious Body and Blood, which is made at Mass, and thereby be made partakers of the sacrifice which He consummated on Calvary.

In union with thy holy Church and its minister, and invoking the Blessed Virgin Mary, Mother of God, and all the angels and saints, we now offer the adorable sacrifice of the Mass to thy honour and glory, to acknowledge thy infinite perfections, thy supreme dominion over all thy creatures, our entire subjection to Thee, and total dependence on thy gracious providence, and in thanksgiving for all thy benefits, and for the remission of our sins.

We offer it for the propagation of the Catholic faith; for our most Holy Father the Pope; and for our Archbishop (or Bishop); and for all the Pastors and Clergy of thy Holy Church, that they may direct the faithful in the way of salvation; *for all that are in high station*, that we may lead quiet and holy lives; for peace and good will among all states and people; for the necessities of mankind, and particularly for the congregation here present; to obtain all blessings we stand in need of in this life, everlasting happiness in the next, and eternal rest to the faithful departed.

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Prayers at Mass.*

The beginning of Mass.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

IT is in thy name, O adorable Trinity! it is to honour Thee and to do Thee homage, that I assist at this most holy and august sacrifice. Permit me, then, O Lord, to unite my intention with that of thy minister now at the altar in offering up this precious victim, and give me the same sentiments I ought to have had on Mount Calvary, had I been an eye-witness to that bloody sacrifice.

At the Confiteor, say:

I CONFESS, O my God! not only in thy presence, who seest the secrets of hearts, but also in the presence of all the blessed in heaven and faithful on earth, that I have often and grievously offended Thee, *in thought, word, and deed; through my fault, through my fault, through my most grievous fault.*

* *The following Prayers at Mass are interspersed with indulgenced ejaculations, so that a person gains over six years indulgence while assisting at Mass.*

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Yes, Lord, I have sinned; I acknowledge it to my shame, and with the most bitter regret, that I have ungratefully abused all thy gifts; and therefore I humbly beseech thee, O blessed Virgin Mary, and all ye saints and angels, to intercede for me. Vouchsafe, O Lord, to listen to them; grant to the ardour of their prayers what Thou mayst justly refuse to the coldness of mine, and to their services that pardon to which my offences can have no claim.

"Eternal Father! I offer thee the Precious Blood of Jesus, in satisfaction for my sins, and for the wants of Holy Church." (100 *days indulgence each time.*)

When the Priest is going up to the Altar.

UNITE, O Lord, our hearts and wills, and remove from us everything that may any way make us unfit for appearing in thy sanctuary. Of ourselves we are unworthy to appear in thy presence; therefore we implore the intercession of the saints in our behalf. Grant to their prayers the pardon of all our sins: through Christ our Lord. *Amen.*

At the Introit.

WE beseech Thee, O Lord! that we may be truly prepared for the offering of this great sacrifice to Thee this day. Our sins alone can render us dis-

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pleasing to Thee; we therefore call aloud to Thee for mercy.

At the Kyrie Eleison.

HAVE mercy on us, O Lord! and forgive us all our sins; and though we have nothing of our own to move thy goodness, let our importunity prevail: have mercy on us, O Lord! have mercy on us.

"My Jesus, mercy." (100 *days.*)

Gloria in Excelsis.

GLORY be to God on high, and peace on earth to men of good will. We praise Thee, we bless Thee, we adore Thee, we give Thee thanks for thy great glory, O Lord God! O heavenly King! O God the Father Almighty! O Lord Jesus Christ! the only-begotten Son; O Lord God! O Lamb of God! O Son of the Father! Oh, Thou who takest away the sins of the world, have mercy on us. Oh, Thou who takest away the sins of the world, receive our prayers. Oh, Thou who sittest at the right hand of the Father, have mercy on us; for Thou alone art holy, Thou alone art Lord, Thou alone art most high, O Jesus Christ! together with the Holy Ghost, in the glory of God the Father. *Amen.*

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At the Dominus Vobiscum.

BE thou always with us, O my God! and let thy grace never depart from us.

At the Collects.

ALMIGHTY and Eternal God! we humbly beseech Thee to look down from thy heavenly sanctuary upon this congregation, and graciously hear these prayers, which thy Church addresses to Thee for us by the ministry of thy priest.

Grant us, in thy infinite mercy, pardon of our sins, health of mind and body, peace in our days, unity and increase of Catholic faith, fervent charity, sincere devotion, patience in suffering, and everything else conducive to thy glory and our own salvation: through Jesus Christ our Lord. *Amen.*

At the Epistle.

O ETERNAL God! who never ceasest to excite us to the worship and love of thy holy name, or to arm us against the attacks of the world, the flesh, and the devil by the public ministry of thy Church, by the doctrines of thy prophets and apostles, and by many other holy admonitions; grant that we may faithfully attend to these lessons of salvation, that

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thus our knowledge of thy law may never rise in judgment against us, but guide us securely to Thee: through Christ our Lord. *Amen.*

At the Gradual or Tract.

HOW wonderful, O Lord, is thy name through the whole earth! I will bless thee, O Lord, at all times; thy praise shall ever be in my mouth. Be thou my God and my protector for ever: I will put my whole trust in Thee. Oh, let me never be confounded!

At the Munda cor meum.

WHAT ears, O Lord, are fit to hear thy gospel, or heart to receive it, except they are first prepared by thy sanctifying grace? Let the fire, then, of thy love have the same effect on us as the fire of thy altar had on the prophet Isaiah: for thus only, O Lord, will thy holy word be to us a means of life, and never rise in judgment against us.

"Jesus Christ be praised."
"Praised for evermore." (100 *days.*)

At the Gospel.

(At the beginning of the Gospel sign the forehead, mouth, and breast with the sign of the cross.)

IT is not thy interpreters, O God! who are now to instruct me; it is thy only Son; it is his word I am about to hear.

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I most gratefully embrace this heavenly doctrine. I stand up to declare, in the face of heaven and earth, that I will walk faithfully in that way which He hath marked out for me. He tells me here, "That it will avail a man nothing to gain the whole world, if he lose his own soul;" that the sensual, the covetous, the worldling, the libertine, the detractor, and such as are insensible to the miseries of the poor, shall have no share in his heavenly kingdom; and that, in order to become his disciple, I must "Take up my cross and follow Him." I receive with my whole heart all these sacred maxims. Grant me the grace to put them in practice; for to what purpose should I declare myself thy disciple if I were not to live according to the maxims of thy gospel?

(*The "Creed" is not said every day, and even when it is*—"persons assisting at low Masses always kneel, even in Paschal time."—*General Rubrics of the Missal*, Part I., tit. xvii., n. 2.)

The Nicene Creed.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth and of all things, visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages. God of

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God, Light of Light, true God of true God, begotten not made, consubstantial to the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, *and was made Man.* Was crucified also for us under Pontius Pilate, He suffered, and was buried, and the third day He rose again, according to the Scriptures. He ascended into heaven, sits on the right hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, Who proceeds from the Father and the Son; Who, together with the Father and the Son, is adored and glorified, Who spoke by the prophets. And One Holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead and the life of the world to come. *Amen.*

If fatigued with kneeling, one may here sit until the Preface.

At the Offertory.

O HOLY Father, Almighty and Eternal God! how unworthy soever I may appear in thy presence, yet I pre-

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sume to offer Thee this Host, by the hands of the priest, with the same intention which Christ my Saviour had when he instituted this august Sacrifice, and which He now has at this very instant that He immolates Himself for us. I offer It in expiation of my crimes; in thanksgiving for all thy benefits. I offer It to obtain from thy infinite goodness, for my parents, benefactors, friends, and enemies, all those precious gifts and graces which only through Him can be obtained, who is just by excellence, and who became a victim for the sins of men. I earnestly entreat Thee to bless and protect the Holy Catholic Church, our Chief Pastor the Pope, our bishops and clergy, all that are in high station, and those committed to their care. Remember also, O Lord, the souls of the faithful departed, and grant them, through the merits of thy Son, eternal light and peace. Have mercy upon all heretics, infidels, and sinners; bless and preserve all my enemies: and as I freely forgive them the injuries they have done or mean to do me, so do Thou in thy mercy forgive me my offences. *Amen.*

O ETERNAL Father! I offer Thee the sacrifice which thy beloved Son

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Jesus made of Himself upon the cross, and which He now renews on the altar; I offer it to Thee in the name of all creatures, together with all the Masses which have been and will be celebrated throughout the world; in order to adore Thee and give Thee the honour which Thou dost deserve; to render Thee due thanks for thy innumerable benefits, to appease thy anger for our sins, and to give Thee due satisfaction for them; also to supplicate Thee for myself, for the Church, for the whole world, and for the holy souls in purgatory. *Amen.*

(*Three years indulgence.*)

At the Lavabo.

THOU, O Lord, who once didst vouchsafe to wash the feet of thy disciples before their invitation to thy holy table, wash us also, we beseech Thee, O Lord! and wash us again, not only our feet and hands, but our hearts, our desires, and our souls, that we may be wholly innocent and pure.

Jesus, meek and humble of heart, make my heart like unto Thine. (300 *days.*)

The Priest goes to the middle of the Altar.

O MOST holy and adorable Trinity! vouchsafe to receive this our sacri-

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fice in remembrance of our Saviour's passion, resurrection, and glorious ascension; and grant that we may die with Him to our sins, rise with Him to a new life, and ascend with Him to Thee. Let those saints whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. *Amen.*

At the Orate Fratres.

MAY the Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our benefit, and that of his holy Church.

At the Secreta.

MERCIFULLY hear our prayers, O Lord! and graciously accept this oblation, which we, thy servants, are making to Thee; that, as we offer it to the honour of thy Name, so it may be to us here a means of obtaining thy grace, and in the next life everlasting happiness.

At the Preface.

DO Thou thyself, O Lord! raise up my heart; inflame it with thy love, and free it from all earthly affections; let it rest in heaven, where Thou, my treasure, art, and on this altar also, where Thou art

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going to present thyself to the Eternal Father for our sake. As my life, O Lord, is a continued succession of thy favours, let my thanksgiving be also uninterrupted: and since Thou art going to renew the greatest of all sacrifices, should not I also break forth into the most lively acknowledgments?

Permit me, then, O Lord, to join my feeble voice with the host of heavenly spirits, and to exclaim with them in transports of joy and admiration: "Holy, holy, holy, Lord God of Sabaoth, the heavens and the earth are filled with thy glory. Blessed be He who cometh in the name of the Lord: Hosannah in the highest."

Here the bell is tinkled, and persons not kneeling generally kneel here.

At the Canon.

O FATHER of mercy! graciously receive this most holy sacrifice, which we offer to Thee by the hands of thy priest, in union with that which thy beloved Son offered to Thee during his whole life, at his last supper, and on the cross. Look down on thy Christ, thy dearest and only-begotten Son, "in whom Thou art always well pleased," and by the

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infinite merits of his incarnation, nativity, tears, labours, sufferings, and death, have mercy upon me, and upon all those for whom I ought to pray [*here mention the particular persons*], my parents, relations, brethren, friends, benefactors, and those who have injured me, or whom I may have injured. I also beseech Thee to guard, prosper, and extend the Holy Catholic Church; to pour down thy blessings on our Chief Pastor the Pope; upon the bishops and all the clergy; enlighten and guide them in the way of salvation. Look down upon us all, I beseech Thee, O Lord, with eyes of mercy and compassion.

Bring us all to the perfect practice of a holy and virtuous life here, and to the possession of thy eternal glory hereafter. May we all know Thee; may we all please Thee perfectly; may we all love and glorify Thee, through the same Jesus Christ, who with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Before the Consecration.

WHY have not I, O God! at this moment the ardent sighs with which the holy patriarchs wished for the Messiah? Why have not I their lively

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faith and their ardent love? Come, O Lord Jesus! come, sweet Redeemer of the world! come quickly to accomplish a mystery, which is an abridgment of all thy other miracles.

Thou art, O Lord Jesus! the true Pastor of our souls, who didst lay down thy life for thy flock! Thou art the Lamb of God, who didst die upon the cross to save us! Prostrate in spirit before Thee, I desire to praise and bless Thee both now and for ever. *Amen.*

At the Elevation of the Sacred Host.

HAIL! sweetest Jesus, prostrate in lowliest humility, I worship and adore Thee.

Here strike your breast three times, and say:

O JESUS, have mercy on me!
O good Jesus, spare me!
O most compassionate Jesus, be merciful to me a sinner!
My Jesus, mercy!

(100 *days.*)

At the Elevation of the Chalice.

HAIL! most Precious Blood of my Lord, prostrate before Thee in lowliest devotion, I worship and adore Thee.

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Here strike your breast three times, and say:

O SACRED Blood, wash me!
O roseate Blood, cleanse me!
O most Precious Blood, cry for me unto God the Father, that He may have mercy on us!

O Lord Jesus, who, in the plenitude of thy mercy, hast redeemed us by thy Precious Blood, grant to the souls of thy servants eternal rest. *Amen.*

"Eternal Father! I offer Thee the Precious Blood of Jesus in satisfaction for my sins, and for the wants of holy Church."

(100 *days each time.*)

After the Elevation.

IT is now, O Eternal Father! that we truly and really offer to thy Divine Majesty that pure, holy, and immaculate Victim which Thou thyself hast been pleased to grant us, and of which all other offerings were only the types and figures. The sacrifices of Abel, Abraham, and Melchisedech were of no value when compared to ours. This glorious Victim—thy dear Son Himself, the perfect object of thy eternal love, and alone worthy of thy altar—is an offering by so much the more

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precious than theirs, as God is greater than all creatures.

As a Holocaust, or whole-burnt Offering.

O SOVEREIGN Creator and Lord of all things, graciously vouchsafe to accept my humble homage, in union with that which Thou here receivest from Jesus Christ, the only worthy adorer of thy infinite Majesty. While, therefore, He immolates Himself upon this altar, I unite my intentions with those views and purposes He Himself has in offering to Thee this his holy sacrifice. It is He alone who can form a just conception of the boundless excellence and unspeakable majesty of the great Creator of heaven and earth. He alone fully comprehends the entire extent of thy dominion. He beholds, what we, blind mortals, cannot, how far all creatures, visible and invisible, depend on Thee. He plainly conceives that thy dominion is absolute over all we are, all we possess, or can hope for in time or eternity. It is in acknowledgment of this thy sovereign authority, and to make, in his name, a public profession of our total dependence on Thee, that I unite with Him in his daily renewal of this most holy sacrifice.

"Sweet heart of Jesus be thou my love." (300 *days.*)

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As a Sacrifice of Expiation.

REMEMBER, O Lord! that the sacrifice we now offer to Thee is essentially the same, and equally propitiatory with that which our Saviour offered Thee on Mount Calvary, though different as to the manner of offering. However base, therefore, our ingratitude may be, or however manifold our transgressions, we cannot but hope for pardon, since it is the blood of a God we offer in atonement.

"Sweet Jesus! be not thou my Judge, but my Saviour." (50 *days each time.*)

At the Pater Noster.

Say the Lord's Prayer.

O GOD of infinite bounty! be pleased now to crown all the favours Thou hast hitherto conferred on me, by the gifts of a lively faith, a firm hope, and an ardent charity. Bless all my labours and undertakings: give me an intuitive knowledge of thy holy will and an unshaken resolution to put it into execution. Grant me perseverance in thy grace to the end of my life. Have mercy on the souls of the faithful departed, particularly on those for whom I am in a more especial manner bound to pray [*name them*]. Deliver them, O Lord, from all their sufferings,

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and admit them into the mansions of everlasting bliss: through the infinite merits of Jesus Christ, thy only Son, who liveth, &c. *Amen.*

(If not about to receive Holy Communion, at least prepare to make a spiritual one.)

At the Agnus Dei, say:

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us peace.

"My Jesus, mercy!" (100 *days.*)

O INNOCENT Lamb of God! who takest away the sins of the world, have mercy on me, for thy peculiar and distinguishing property is infinite mercy. Give to my heart the sorrow and repentance of those who mourned thy cruel death, and teach me, like them, to place all my hopes in Thee, and to love and seek Thee as my only Sovereign Good. I most humbly beseech Thee, by all the anguish Thou didst endure during the course of thy passion, especially at the separation of thy sacred soul from thy body, that Thou wouldst have mercy and compassion on me, when I shall be on the point of ap-

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pearing before thy dread tribunal. Let thy passion and death then interpose between my soul and the rigours of thy justice. Ah! while I yet sojourn in this valley of tears, let the remembrance of thy bitter draught of vinegar and gall preserve me from delighting in the false pleasures of this world, and let thy burning thirst upon the cross make me thirst only after the enjoyment of thy promises.

At the Domine non sum dignus, say with the Priest, thrice:

LORD, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed.

Lord, I am not worthy to receive Thee; it is Thou must first fit and prepare my soul; say but the word, then, and it shall be ready for so great a guest: speak, Lord, and I shall be healed.

May, then, this Body and Blood of my Lord and Saviour Jesus Christ be the eternal life of my soul.

"Jesus! Mary!" (*Twenty-five days indulgence.*)

*At the Communion.**

(Persons not communicating may sit as soon as the Priest replaces the Blessed Sacrament.)

OH, that I were amongst the number of those whose sanctity allows them

* *If you receive Holy Communion, after a little time spent in mental prayer, you can then turn to page 129.*

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to communicate daily! What a happiness, O my God! could I at this moment erect a throne for Thee in my heart, pay Thee my homage, lay open to Thee my wants, and participate in the favours Thou grantest to those who really and worthily receive Thee. But, since I am unworthy, do Thou, O Lord, supply my want of the proper dispositions. Grant me pardon of my manifold sins, which I detest from the bottom of my heart, because they displease Thee. Cast thy compassionate eye upon me, and purify my soul, that the ardent wish I now conceive of being united to Thee by a worthy communion may be speedily accomplished. But, until the arrival of so happy a moment, I earnestly entreat Thee, O dearest Lord, that Thou wouldst make me partaker of all those advantages which the communion of the priest may produce on thy people.

I do not even merit to be united to Thee by the mysterious bonds of spiritual communion; but take from me all that can displease Thee; forgive my infidelities: for the love of Thee I repent of them; one word from Thee, and my soul will be cured.

Come, Lord Jesus, I love Thee, I desire Thee; come into my heart, I unite myself

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to Thee; let me never more be separated from Thee.

Come, my Beloved, come and answer the desires of my heart!

Ah! Lord, Thou art mine, and I am Thine!

I thank Thee, my Jesus! Henceforth let me sooner die than cease to love Thee. Permit me never to separate from Thee.

At the last Prayers.

SINCE Thou, O Lord, hast sacrificed Thyself for my salvation, shall not I desire to be sacrificed for thy glory? Yes, I am thy victim—do with me as Thou willest; I consecrate my whole being to Thee. I willingly accept whatever crosses Thou art pleased to send me. Receiving them from thy fatherly hand, I embrace them and unite them with those Thou hast endured for my sake. Before I quit thy temple, strengthen the resolution I have made to serve Thee with more fidelity, and to struggle not only against my ordinary failings, but chiefly against those to which I am most inclined. Thy law shall henceforth be my rule of conduct during the remainder of my life; and I will forfeit every worldly consideration, and suffer every calamity, sooner than transgress it. *Amen.*

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At the Benediction (kneel).

MOST holy and adorable Trinity! suffer us not to depart hence without thy blessing. Give it to us by the ministry of this priest. May it ever remain with us; may its influence always direct our actions: and may it be a sure pledge of that final benediction which thine elect shall receive when called by Thee to thy kingdom of eternal glory. *Amen.*

In Masses of Requiem the Blessing is not given; and, instead of the above, the following prayer may be said:

Prayer for the Faithful Departed.

O MOST afflicted and unrepining souls! may Jesus Christ have mercy upon you, Who for you was crucified and died, and may He refresh you in your sufferings by the sprinkling of his Precious Blood.

"O Lord Jesus, who, in the plenitude of thy mercy, hast redeemed us by thy Precious Blood, grant to the souls of thy servants eternal rest. *Amen.*"

At the last Gospel.

IN the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by Him, and without Him was made

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nothing that was made. In Him was life, and the life was the Light of men: and the Light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was *John*. This man came for a witness, to give testimony of the Light, that all men might believe through Him: he was not the Light, but was to give testimony of the Light. That was the true Light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not; He came unto his own, and his own received Him not. But as many as received Him, He gave them power to be made the sons of God—to them that believe in his name: who are born not of blood, nor of the will of man, but of God. *And the Word was made flesh* [*here genuflect, rise and immediately kneel again*], and dwelt among us. And we saw his glory, the glory, as it were, of the only-begotten of the Father, full of grace and truth.

If another Gospel, instead of this of St. John, be read by the priest, the following may be said:

O ETERNAL God! unerring Truth! whose sacred Word I am so happy

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to hear, penetrate my heart by the influence of thy grace, that I may not hear it to my eternal reprobation, like the Jews who so long and so fruitlessly listened to thy sacred maxims. O spotless Lamb of God! while thy judges proclaim Thee an impostor, I rise without fear or shame to declare in the face of heaven and earth that I believe Thee to be Christ, the Son of the living God, and I most unreservedly assent to all and every article proposed by thy Holy Church to my belief. But, O Divine Lord! give me grace to profess my faith by my actions as well as by my words.

At the end of the Mass the priests in Ireland say the "De Profundis" for the dead. (*See page* 84).

PRAYERS TO BE SAID AFTER EVERY LOW MASS TO IMPLORE THE HELP OF GOD FOR THE CHURCH.

Hail Mary, &c., *three times.*

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

℣. Pray for us, O Holy Mother of God!

℟. That we may be made worthy of the promises of Christ.

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Let us pray.

O GOD, our refuge and our strength, give ear to the pious prayers of thy Church, and grant that what we humbly pray for in our present necessities—the glorious and immaculate Virgin Mary, Mother of God, St. Joseph, thy blessed apostles Peter and Paul, and all the saints, interceding for us—we may efficaciously obtain, through the same Christ our Lord. *Amen.*

The recital of these prayers, which are to be said kneeling, was ordered by the Holy Father, by a Decree of the Sacred Congregation of Rites, of January 6th, 1884; and an indulgence of three hundred days may be gained by each recital.

A PARTING WORD TO JESUS IN THE BLESSED SACRAMENT.

JESUS, as I have to sacrifice my will to thine in leaving, I leave Thee my heart in the presence of the Blessed Sacrament, until I return again, that it may serve as a lamp, continually burning with the flames of divine love.

Aspiration.

Jesus, meek and humble of heart, make my heart like unto thine, and give it an increase of divine love, with the grace of final perseverance. (300 *days.*)

"O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment thine."
(100 *days every day and* 300 *days every Thursday*)

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The Manner of Serving at Mass.

The Clerk or Servitor, kneeling at the left hand of the Priest, shall answer him as follows:

P. Introibo ad altare Dei.
C. Ad Deum, qui lætificat juventutem meam.
P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.
C. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum affligit me inimicus?
P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.
C. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.
P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?
C. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.
P. Gloria Patri, et Filio, et Spiritui Sancto.
C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.
P. Introibo ad altare Dei.
C. Ad Deum, qui lætificat juventutem meam.
P. Adjutorium nostrum in nomine Domini.
C. Qui fecit cœlum et terram.
P. Confiteor Deo, etc.
C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.
P. Amen.
C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo,* omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere [*here he strikes his breast thrice*], mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

* *Should the Clerk or Server be attached to an Augustinian church, let him insert after the words "Petro et Paulo" this addition,* "beato Patri nostro Augustino;" *and, after the words "Petrum et Paulum," the words* "beatum Patrem nostrum Augustinum."

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P. Misereatur vestri, etc.
C. Amen.
P. Indulgentiam absolutionem, etc.
C. Amen.

When a bishop says Mass, he takes the maniple, which the clerk must be ready to give him.

P. Deus, tu conversus vivificabis nos.
C. Et plebis tua lætabitur in te.
P. Ostende nobis, Domine, misericordiam tuam.
C. Et salutare tuum da nobis.
P. Domine, exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
C. Christe eleison.
P. Christe eleison.
C. Christe eleison.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
P. Dominus vobiscum [*a bishop says*, Pax vobis], *or* Flectamus genua.
C. Et cum spiritu tuo, (*or* Levate).
P. Per omnia sæcula sæculorum.
C. Amen.

At the end of the Epistle say, Deo gratias.

The Epistle, Gradual, and Allelujah or Tract being read, remove the book to the Gospel side of the altar, making a reverence as you pass before the middle of the altar. Let the clerk always kneel or stand on the contrary side to the missal.

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sequentia sancti Evangelii secundum, etc.

Making the sign of the cross, say:

C. Gloria tibi, Domine.

Make a reverence at the name of Jesus; and at the end say:

C. Laus tibi, Christe.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

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Here the clerk is to give wine and water, and prepare the basin, water, and towel for the priest. The priest having washed his fingers, let him kneel in his former place, and answer:

P. Orate, fratres, etc.
C. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.
P. Per omnia sæcula sæculorum.
C. Amen,
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sursum corda.
C. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
C. Dignum et justum est.

At Sanctus, sanctus, sanctus, etc., *ring the bell.*

And again, when you see the priest spread his hands over the chalice, give warning by the bell of the consecration which is about to be made. Then, holding up the vestment with your left hand, and having the bell in your right, ring during the elevation of the Host; and presently do the same at the elevation of the chalice. As often as you pass by the Blessed Sacrament genuflect.

P. Per omnia sæcula sæculorum.
C. Amen.
P. Et ne nos inducas in tentationem.
C. Sed libera nos a malo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Pax Domini sit semper vobiscum.
C. Et cum spiritu tuo.

The priest's communion being ended, be ready to give him first wine, and then wine and water. But if there be communicants, first provide them with a towel, and say the Confiteor Then remove the book to the Epistle side of the altar, take away the towel from the communicants, and return to your former place. A bishop must be served with water to wash his hands as at the offertory.

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Ite, missa est, (*or* Benedicamus Domino).
C. Deo gratias.

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In Masses for the Dead:

P. Requiescant in pace. *C.* Amen.

Remove the book, if it be left open; kneel and receive the priest's blessing.

At a Bishop's Mass:

B. Adjutorium nostrum in nomine Domini.
C. Qui fecit cœlum et terram.
B. Sit nomen Domini benedictum.
C. Ex hoc nunc et usque in sæculum.
B. Pater, et Filius, et Spiritus Sanctus.
C. Amen.

At the beginning of the last Gospel

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Initium, *or* Sequenti Sancti Evangelii, etc.
C. Gloria tibi, Domine.

At the end say, Deo Gratias.

Put out the candles, and lay all up carefully.

DE PROFUNDIS.

P. De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.
C. Fiant aures tuæ intendentes in vocem deprecationis meæ.
P. Si iniquitates observaveris, Domine: Domine, quis sustinebit?
C. Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.
P. Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.
C. A custodiâ matutinâ usque ad noctem speret Israel in Domino.
P. Quia apud Dominum misericordia: et copiosa apud eum redemptio.
C. Et ipse redimet Israel ex omnibus iniquitatibus ejus.
P. Requiem æternam dona eis, Domine.
C. Et lux perpetua luceat eis.
P. A porta inferi.
C. Erue, Domine, animas eorum.
P. Requiescant in pace. C. Amen.
P. Domini, exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

At the end of the Prayer, say:

C. Amen.
P. Requiem æternam dona eis, Domine.
C. Et lux perpetua luceat in eis.
P. Requiescant in pace. C. Amen.

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INSTRUCTIONS FOR COMMUNION.

AS there is no religious duty of greater consequence, or more conducive to our happiness, both here and hereafter, than to receive worthily the Blessed Eucharist, so there can be no greater favour conferred on a Christian than to communicate early in life, and afterwards frequently.

With respect to frequent Communion, the best advice is to follow the counsel of a wise and prudent director. But remember that, according to the spirit of Jesus and his Church, you should communicate frequently. Our Divine Redeemer gives Himself to us in the Blessed Eucharist, under the form of bread and wine, hereby intimating that, as our corporal life cannot be supported without the ordinary food of the body, so our spiritual life cannot be maintained but by the Blessed Eucharist, which is the food and nourishment of our souls; hence it is that he assumes the most tender and affectionate titles of Spouse, Brother, Friend, &c., in order to excite us to approach Him frequently in this sacrament.

On the eve of your Communion be more recollected than usual; think often on the happiness you are to enjoy the ensuing day in receiving your God. As this should be your last thought at composing yourself to rest, it should also be your first at awaking.

Represent to your imagination that your Angel Guardian addresses you in these words: "Behold, the Spouse cometh; go forth now and meet him." Arise as early as possible, to receive the great Guest who deigns to honour you with his visit. Keep a profound silence until you return from Mass; and let it appear by your modesty and recollection that you are deeply penetrated with the consciousness of the sanctity of an action of the most ineffable dignity and excellence.

Whenever you go to Communion, have always in your mind some particular intention—such as the acquiring of some virtue; overcoming such a temptation; the knowledge of God's will with regard to yourself; the relief of the souls of the faithful departed; the conversion of infidels, heretics, and sinners in general; for nothing is more capable of exciting fervour in devotion than some particular end to which it is referred.

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Prayers before Communion.

I FIRMLY believe, O my Divine Jesus! that Thou art really present in the Blessed Sacrament of the Altar. I believe that it contains thy body and blood, accompanied by thy very soul and divinity. I acknowledge these truths; I believe these wonders; I adore the power that has wrought them—the same power that said: "*Let there be light, and light was made.*" I submit my senses and reason to thy divine authority; I praise and glorify thy infinite goodness, which hath prepared this heavenly banquet for the food and nourishment of my soul. Blessed be thy name for ever. Accept my homage; accept, O my God! my most hearty thanks. But what am I, that Thou shouldst work such wonders for my sake? How shall such a filthy sinner as I am presume to approach Thee, who art the inexhaustible source of infinite purity and sanctity? How shall I venture to lift my eyes to heaven, much less to receive Thee within my breast? I tremble at the sentence of thy apostle: "Whosoever shall eat this bread or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." (1 Cor. xi.) For I acknowledge myself to be nothing but dust and ashes—a poor, miserable worm of the earth, subject to many vices, and void of all virtue and merit. Alas! my life has been nothing but sin and misery. I have nothing to confide in but thy boundless mercy; nor should I ever presume to approach thy sacred table, and partake of the bread of angels, were I not encouraged by thy infinite goodness, and excited by thy own most pressing invitations. It is, therefore, in thy mercy, which is above all thy works, that I put my whole trust; and since thou art pleased to call me to this divine banquet, behold, I come to it, like Magdalen, to be happily united to Thee, and lay down all my sins at thy feet, in order that they may be cancelled by thy precious blood. I come to commemo-

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rate thy sufferings, as Thou thyself hast ordained. I come, as one sick, to the Physician of life; as one blind, to the Light of eternal glory; as one poor, needy, and distressed, to the King of heaven and earth! To Thee I expose all my wounds, that they may be healed. To Thee I fly for protection, hoping that Thou wilt be to me a Saviour, and that Thou wilt wash away every sin that may defile me. Remove my blindness, relieve my necessities, and clothe me with thy grace, that I may receive the adorable sacrament of thy body and blood with such reverence and humility, such contrition and devotion, such purity and faith, as may be for thy honour and glory, and the salvation of my soul. I am not worthy, O Lord, to receive Thee: alas! I am not: but Thou canst, if Thou wilt, make me worthy: say but the word, then, and my soul shall be healed.

An Act of Hope.

SINCE thou vouchsafest to come and dwell within me, O my Redeemer, what may I not expect from thy bounty? I therefore present myself before Thee with that lively confidence which thy infinite goodness inspires. Thou not only knowest all my wants, but art also willing and able to relieve them. Thou hast not only invited me, but also promised me thy gracious assistance: "Come to me, all ye that labour and are heavy burdened, and I will refresh you." Behold, then, O Lord, I accept of thy gracious invitation: I lay before Thee all my wants, my misery, and my blindness, and confidently hope, without the fear of being disappointed, that Thou wilt enlighten my understanding, inflame my will, comfort me in the midst of such crosses or afflictions as Thou hast appointed I should suffer, strengthen me in all temptations and trials, and, in fine, with the powerful assistance of thy grace, change me into a new creature; for art not Thou, O God, the master of my heart? and when shall my heart be more absolutely disposed of by Thee than when Thou shalt have once entered into it?

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"Sweet heart of Mary, be my salvation." (300 *days each time.*)

"My Jesus, mercy!" (100 *days each time.*)

An Act of Love.

O MY Lord and my God, true and only lover of my soul, what more canst Thou do to make me love Thee! Oh, immensity of love! Incomprehensible and infinite love! A God gives himself to me! A God—Ah, my God! I love Thee above all things. I love Thee more than myself, more than my life; and I delight to love Thee, because Thou art so deserving of my love. Begone from my soul, ye earthly affections, and give place to the love of God. Since Thou, O dear Jesus, wilt this morning give thyself entirely to me, it is just that I also should give myself wholly to Thee. I offer myself entirely and unreservedly to Thee; my senses, my powers, my desires, my affections, my whole self. I solemnly declare before heaven and earth that I no longer wish to live but for Thee; to work, to speak, to breathe, only for Thee, in Thee, and with Thee. Oh, that my heart were all tenderness for Thee, and could pine away for love of Thee! Would that it could be moved by transports of devotion such as those with which thy affectionate mother burned when she pressed Thee to her bosom! Oh, that I could see thee loved by all! Oh, that I had power to cause all creatures to love Thee as Thou deservest! Alas! good Jesus, grant that I may be a perfect victim to thy holy love.

O most amiable Redeemer, how I grieve for having so much offended Thee during my past life! Thou hast even died for my salvation, and I have despised thy grace and thy love. Ungrateful, thankless creature that I am! I repent, and grieve from my heart for having so outrageously offended Thee. I hope that Thou hast already pardoned me; but if not, oh, forgive me now before I receive Thee in this Divine Sacrament! Have pity and receive me into thy favour, whilst I prepare for Thee in my heart a suitable abode.

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Behold, O Jesus, I approach to feed on thy divine flesh. But who am I? Who art Thou? Thou art the Lord Supreme, the source of all purity and perfection; and I am but a worm of the earth, defiled by sin and corruption. And dare I purpose to receive Thee in the Holy Communion?

The seraphim are not sufficiently pure in thy sight; and shall I, who am but dust and ashes, misery and sin, receive Thee upon my tongue, unite Thee to my heart, and clasp Thee to my bosom? I, who by my sins am unworthy to remain in thy divine presence, and deserve only to be cast into hell, and to be for ever separated from Thee? Ah, my God! My unworthiness is too great. But since by thy goodness I am called to receive Thee, behold I come humbled and confused on account of the great displeasure which I have given Thee; but my only trust is in thy goodness, and in the love which Thou bearest to me. Come, then, O dear Jesus, come into my soul, which longs after Thee.

An Act of Humility.

WHAT am I, O God of majesty and glory, or who am I, that Thou shouldst deign even to look on me? Whence am I honoured with so unspeakable a favour as that my Lord and my God should come and visit in person such a miserable sinner and vile worm of the earth? How dare a being more contemptible than nothing approach so holy a God, eat the bread of angels, and feed on thy divine flesh? Ah, Lord, it is too much! I am not worthy of so great a favour: I shall never—no, never deserve it.

O King of heaven and earth! adorable Sovereign, the author and preserver of the universe! behold, I annihilate myself before thee, protesting that I would humble myself as much for thy glory as Thou dost here for my salvation. I acknowledge with the most profound respect the infinite grandeur of thy Divine Majesty, and my own miserable baseness. The contemplation of one and the other fills me with inexpressible confusion. Can I possibly say more, my dear Saviour,

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than to confess, with the utmost humility, in the words of the centurion: "Lord, I am not worthy that Thou shouldst enter my roof; say but the word, and my soul shall be healed?"

"My Jesus, mercy!" (100 *days.*)

Prayer to the Blessed Virgin.

O SACRED Mother of God, pure and spotless Virgin! thou didst not bear the Saviour of the world in thy sacred womb for thine own sake alone, but for ours also. May I not then, O Mother of Mercy, hope to partake of its merits, and obtain, through thy powerful intercession, some share of the same holy dispositions of soul which thyself didst possess at the time that thou didst conceive Him? Oh, that the same Divine Spirit which then prepared thy body and soul for his reception would now shed his precious gifts on me, since it is the same God-Man that I am also about to receive! Obtain for me a pure heart for his dwelling-place, and a firm and constant resolution to support myself in his grace; but, above all, inspire me with an infinite horror of the detestable sin of impurity, which, in a particular manner, contaminates the soul of man and renders it unworthy of communicating, because by dishonouring my flesh I dishonour the flesh of Jesus Christ. Alas! if thy immaculate virginal womb was not too pure for a God to become incarnate therein, how can I presume to present myself at the table of the God of Purity, and receive Him into a heart contaminated with the smallest stain of a vice so abominable in the sight of infinite purity and sanctity? Thou wert, O most pure heart, happily inaccessible to the monster sin; yet thou art penetrated with humiliation and sorrow for the sins of the world: obtain that my heart may be truly contrite for my own sins, and may love God sufficiently to feel and deplore the sins of others. Thou wert replenished with the meekness and mercy of the heart of Jesus, and consumed with his most ardent love; therefore, through thee I most

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firmly hope to receive a share in those virtues; and, above all, the grace to detest the vice of pride, which would render me so hateful to the adorable heart of Jesus, and to practise that sincere humility which can best liken me to my Saviour and to thee. In thee, O blessed heart of Mary, I will confide during my life, and in thee I also confidently hope to find a secure refuge and powerful advocate at the hour of my death. *Amen.*

"Sweet heart of Mary, be my salvation." (300 *days.*)

Awake, my soul, renew thy faith, which teaches thee that an incarnate God lies concealed in the most adorable Sacrament, viz., that same Jesus who was born an infant in the stable at Bethlehem; that Jesus who rose triumphantly from the grave; that Jesus who now sits at the right hand of his Father. That Jesus is in the consecrated Host. O Faith, what more can be said? A God is ready to come into my heart, to become my food! A God ——

My Jesus, infallible truth, relying upon thy word, I believe that Thou art in this consecrated Host, which contains thy body, thy soul, and thy divinity. I believe also that when I receive Thee I receive, by concomitance, the Father and the Holy Ghost.

My soul, what art thou doing? of what art thou thinking? In a few moments thy God will be within thee. O God, I humble myself before Thee in profound adoration! Most holy Virgin, angels of paradise, souls that love your God, unite with me in adoring my Jesus; supply my defects, and obtain for me the grace of receiving Him with lively faith and profound reverence.

I beseech thee also, O most bountiful Lord, to pour down thy blessing upon thy Holy Catholic Church; on its supreme pastor the Pope [*name him*]; on the pastor to whom the care of thy flock in this diocese or district is committed [*name him*]; upon all the bishops and clergy throughout the whole world. Enlighten poor heretics, infidels, and sinners, and assist such apostolic missioners as labour for their conversion. Unite all

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mankind in the profession of the true faith; give them the spirit of divine charity, whereby they may love Thee above all things, and for thy sake love each other. Have compassion on the suffering souls of the faithful departed. Give thy blessing to my parents, brothers and sisters, friends, relations, and benefactors; preserve them from eternal misery; and conduct us all by thy grace to the mansions of eternal bliss, there to praise and glorify thee for ever. *Amen.*

My soul, one communion, well made, might suffice to save thee. Arise, be diligent, let thy present communion be such. It shall be done, O Lord, Thou being my strength. Grant that I may bring to thy sacred table a heart thoroughly penetrated with that lively faith, that firm hope, that ardent charity of which thy saints left us such bright examples. Such is my will; such are my desires. Forgive all my shortcomings, and deal mercifully with thy poor servant.

"Sweet Jesus, be not Thou my Judge, but my Saviour!" (50 *days.*)

When going to the communion rail, after the bell has rung at the communion of the Priest, walk quietly and slowly, with eyes modestly cast down and hands folded reverently before the breast. Be careful so to hold the communion cloth that it forms a flat surface or table over which the priest will administer the Holy Communion. Raise the head moderately when he arrives, and, keeping the eyes closed, protrude the tongue only slightly from the mouth. Pause a moment after receiving, and then withdraw as you came. Never approach the altar without clean hands and face, and always remove the gloves before receiving.

PRAYERS AND ASPIRATIONS AFTER COMMUNION.

REMEMBER, O Christian soul, there is no prayer more pleasing to God, or more useful to our souls, than that which we offer after Communion. St. Teresa says that Jesus Christ, at that time, places Himself in our souls, as it were, on a throne of mercy, and says to us: "What would you have me

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to do for you?" As if He were to say: "I am come for the special purpose of conferring graces upon you. Ask whatever you wish, and it shall be granted." Hence it is not laudable to commence reading *immediately* after receiving Holy Communion, but much more pleasing to our Lord, and profitable to yourself, to remain some little time in mental prayer, or in close but silent converse with the great God within you.

Thanksgiving after Communion.

JESUS CHRIST is already come into my heart—He is already within me—He is all my own! Ah! what tender and affectionate tokens of thanksgiving can I offer Thee, my God, for this thy great condescension and mercy? Ah, my lord! I adore Thee, I cast myself at thy feet, I embrace Thee, and I thank Thee for having deigned to come and visit one so vile as I am. Accept the small offering of my will, my liberty, and my whole self. From this day forward I will be no longer my own, but thine, entirely thine.

I love Thee, O adorable Saviour! and because I love Thee, I am resolved to keep thy holy law in the midst of my heart; because I love Thee, I am inconsolable at the sight of so many offences committed against Thee, and burn with a desire of atoning for them in future. Come, adversity, dangers, troubles—come, hunger, persecutions, and the sword—I defy and despise you all. Which of you shall be able to separate me from the love of God, which is in Christ Jesus? Be Thou alone, dear Jesus, my defence and my only fear. I dread not a life of tribulations, provided my tribulations be endured for Thee; I fear not even death itself, provided I die in Thee and for Thee. To live or to die is my gain, if, living and dying, I give glory to Thee, and persevere in thy holy grace.

Since, dear Jesus, Thou hast visited my soul to heal its infirmities, deliver me, I beseech Thee, from my evil habits, which Thou knowest well. Banish, dear Lord, eradicate and expel them from my heart, and in their place sow the fruitful seeds of virtue. I seek not the goods of this earth, honours, pleasures, or riches; I ask only, through the merits of thy passion, a great sorrow

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for my sins. Give me thy light, by which I may be enabled to discover the vanity of the world, and to see that Thou deservest to be loved with my whole heart and with my whole strength. Detach me from all earthly affections, and bind me to thy holy love, so that I may will only what thou willest. Give me patience and resignation in infirmity, in poverty, and in all things which are contrary to my self-love. Give me mildness towards those who insult and despise me. Let not any earthly object suffer me to waver in my resolutions, or render me faithless to thy holy love. Place a guard upon my lips, so that they may never utter any words which savour of detraction, indecency, anger, pride, or falsehood. Preserve my eyes from vain and dangerous curiosity, and grant that they may henceforth weep bitterly over the offences which are committed against thy Supreme Majesty. Bless my heart, which Thou hast chosen for thy habitation, and may it always be the seat of thy grace. Never, O Lord, let me be separated from Thee! Give me the grace to be ever mindful of thy benefits, ever to appreciate thy maxims, ever to imitate thy example, to live with Thee, to die for Thee, and to reign eternally with Thee.

I RETURN Thee most hearty thanks, O amiable Jesus, for the inestimable blessing I now enjoy. I praise and glorify Thee with my whole soul for the numberless favours I have received from thy bounty. I adore Thee, now reposing within my breast. O my God and my all, a thousand times welcome! May thy holy name be for ever blessed! O Sovereign Lord of heaven, how amazing is the excess of thy goodness, in condescending to visit so poor, so vile, so abject a creature as I am! Thou hast vouchsafed to heap thy favours on dust and ashes, to come into this poor cottage—this house of clay, my earthly habitation—and to feed my soul with the heavenly banquet of thy most Precious Body and Blood. Oh, teach me to entertain Thee as I ought, and to make Thee some suitable return for this thy infinite love! I would gladly make

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Thee some offering in acknowledgment of the rich present Thou hast made me in giving thyself to me; but, alas! dear Lord, Thou knowest my poverty, and that I have nothing worthy of thy acceptance, nothing but what on a thousand titles is already thine. But, O my bountiful Saviour, such is thy goodness, that Thou wilt be contented with the little I can give thee, although it be thine already. Thou askest nothing but my heart, and this I most willingly offer Thee. Oh, be pleased to accept it, and make it wholly thine for ever! Take full possession thereof. I offer it to Thee without reserve. I desire to consecrate it eternally to thy service. Disengage it, therefore, from this moment from the slavery of its passions and vices. Stifle in it every desire but that of loving and pleasing Thee. Inflame it with the fire of divine charity, that it may ever burn with thy love. Oh, may the sweet flames thereof consume my soul, that I may die to the world for the love of Thee, who hast vouchsafed to expire on the cross for the love of me! I cast myself entirely into the arms of thy mercy, and offer Thee my whole being —my body, with all its senses, and my soul, with all its powers—that as Thou hast honoured them both by thy real presence, so they may both be thy temple for ever. Oh, sanctify and consecrate eternally to thyself this mansion which Thou hast by a wonderful condescension chosen this day for thine abode; and grant that, like Zacchæus, I may obtain thy benediction. I offer Thee my memory, that it may be ever recollected in Thee; my understanding, that it may be always directed and enlightened by thy truth; and my will, that it may be ever conformable to thine. Oh, take me entirely into thy hands, with all that I have and all that I am; and let nothing henceforward, either in life or death, ever separate me from Thee.

Make me according to thine own heart, and let my soul be thy habitation for ever. Draw me most powerfully after Thee, and guide my steps, that I may cheerfully run on in the paths of virtue, and walk in the way of thy precepts. Make me diligent in the duties of my

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calling and state of life, and teach me to do thy will in all things. Let thy blessing be upon all my actions, and thy grace direct my intentions, that the whole course of my life and the principal design of my heart may ever tend to the advancement of thy glory, the good of my neighbour, and the eternal salvation of my own soul. *Amen.*

O my soul, bless the Lord, and let all that is within thee praise and magnify his holy name. Pay Him the best homage thou art able, and invite heaven and earth to join with thee in glorifying Him for ever. O my God! that I could now give Thee as much praise, honour, and glory as the blessed spirits incessantly give Thee in heaven! Oh, that I could adore Thee with the spirit and affection of thine elect! But as I am unable to do this, accept at least this my desire and good-will. O ye angels and saints, bless my God for me; thank my Lord for me; love my Jesus for me; and sing forth his praises to supply my defects. O Beauty ever ancient and always new! too late have I known Thee, too late have I loved Thee. When shall I live only in Thee, by Thee, and for Thee alone? O my God and my all! when shall I see the day, when shall the happy time arrive, that, disgusted with the false happiness of this deceitful world, I shall seek comfort from Thee alone, and find rest to my soul? O heavenly manna! O adorable Sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O burning fire, ever burning and never decaying! Hail, O loving Jesus, my only pleasure and delight, the joy of my soul, and my portion for ever. Let my soul be sensible of the sweetness of thy presence. Let me taste how sweet Thou art, O Lord. Purify my heart from the dross of all earthly affections. Deliver me from all my vicious habits. Remove from me all baneful effects of concupiscence. Perfect me in charity, humility, obedience, and all other virtues. Oh, may I rather die than ever offend Thee by mortal sin!

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Oh, may I prove my gratitude by my fidelity to so good a God! Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of thy countenance so shine upon all those who are in the darkness of infidelity, as to dispel their errors. Grant peace and union to all Christian princes, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all sinners; reconcile those who are at variance. Have mercy on my parents, friends, and benefactors; have mercy on all my enemies; forgive them their sins, and fill both their hearts and mine with thy charity. Reform all abuses, and remove all scandals from thy Church. Comfort all those that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect those who are in danger; and grant a happy passage to those that are in their last agony. Extend thy mercy likewise to the souls of the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us all in our respective necessities, the remission of our sins, the grace of final perseverance, and life everlasting. *Amen.*

"Jesus, meek and humble of heart, make my heart like unto thine." (300 *days.*)

"Divine Heart of Jesus, I offer you this action, for all the intentions for which you offer yourself at this moment on the altar of God your Father."

"Jesus, Mary, and Joseph, I give you my heart and my soul."

"Jesus, Mary, and Joseph, assist me in my last agony."

"Jesus, Mary, and Joseph, may my soul send forth its last sigh in peace with you." (300 *days.*)

"Sweet Heart of Jesus, be Thou my love." (300 *days indulgence.*)

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Prayer, En ego.

BEHOLD, O kind and most sweet Jesus, I cast myself upon my knees in thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection and grief of soul I ponder within myself, and mentally contemplate thy Five most Precious Wounds; having before my eyes that which David spake in prophecy: "They pierced my hands and my feet; they have numbered all my bones."

A Plenary Indulgence, once a day, applicable to the souls in Purgatory, is annexed to this prayer, recited before a representation of Christ crucified, to all who confess and communicate, and pray for the intentions of the Supreme Pontiff.

ACTS OF ADORATION AND REPARATION TO JESUS IN THE BLESSED SACRAMENT.

1. I ADORE Thee profoundly, my Jesus, in the Blessed Sacrament; I acknowledge Thee true God and true Man. By this act of adoration I intend

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to make Thee reparation for the coldness of so many of thy people who pass before thy churches, nay, before thy very tabernacle, where hour after hour Thou dost deign to dwell in loving impatience to communicate thyself to thy faithful, yet do not even bow the knee before Thee, but, like the Israelites in the wilderness, seem by their indifference to loathe this heavenly manna. I offer Thee thine own most precious blood, which Thou didst shed from the wound in thy left foot, in reparation for this hateful coldness, and, entering therein, I say, and will never cease to say:

Blessed and praised every moment
Be the most holy and divine sacrament.

Our Father; Hail, Mary; Glory be to the Father.

2. I ADORE Thee profoundly, my Jesus; I acknowledge Thee present in the most holy sacrament. By this act of adoration I would make amends for the forgetfulness of so many Christian people, who, when they see Thee go to the poor sick, to be their strength in their great journey to eternity, leave Thee unescorted and hardly give Thee even one outward sign of homage. I offer Thee, in reparation for this coldness, that most precious blood which Thou didst shed from the wound in thy right foot, and entering therein, I say, and will never cease to say:

Blessed and praised every moment
Be the most holy and divine sacrament.

Our Father; Hail, Mary; Glory be to the Father.

3. I ADORE Thee profoundly, my Jesus, true Bread of life eternal, and by this my act of adoration I would make Thee compensation for all the wounds with which thy sacred heart bleeds daily to see the profanation of those churches wherein Thou dost vouchsafe to abide beneath the sacramental species, to receive the love and adoration of thy people. I offer Thee, in reparation for all their irreverences, that most precious blood which Thou didst shed from the wound

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in thy left hand, and entering therein, I say every moment:

Blessed and praised every moment
Be the most holy and divine sacrament.

Our Father; Hail, Mary; Glory be to the Father.

4. I ADORE Thee profoundly, my Jesus, the living Bread which has come down from heaven; and by this act of adoration I would make amends for all the acts of irreverence which thy people day by day commit whilst they assist at Holy Mass, in which bloodless sacrifice Thou dost renew the very sacrifice which once Thou didst consummate on Calvary for our salvation. I offer Thee, in reparation for all this ingratitude, that most precious blood which Thou didst shed from the wound in thy right hand, and entering therein, I unite my voice with the voices of the holy angels who adore around thy throne:

Blessed and praised every moment
Be the most holy and divine sacrament.

Our Father; Hail, Mary; Glory be to the Father.

5. I ADORE Thee profoundly, my Jesus, true victim of expiation for our sins; and I offer Thee this act of adoration in compensation for the sacrilegious outrages Thou dost receive from so many of thy ungrateful people, who dare to draw nigh to Thee and receive Thee in communion with mortal sin upon their souls. In reparation for these hateful sacrileges, I offer Thee those last drops of thy most precious blood which Thou didst shed from the wound in thy side, and entering therein, I approach Thee with acts of adoration, love, and thanksgiving, and with all holy souls who are devout to Thee in the most holy sacrament I say:

Blessed and praised every moment
Be the most holy and divine sacrament.

Our Father; Hail, Mary; Glory be to the Father.

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REPARATION AND EJACULATIONS.

Pope Pius VII., at the prayer of the nuns of the Convent of the Perpetual Adoration of the Blessed Sacrament in Rome, granted, by a Rescript of January 20, 1815, an indulgence of 200 days to every one who, with contrition for his sins and with devotion, says the following act of reparation to Jesus in the Blessed Sacrament, which it is the practice of the religious of this Order to say each in her turn in the hour of her adoration. This indulgence was confirmed by Pope Leo XII., by an autograph Rescript of August 13, 1828, kept in the Archivium of the said monastery.

The Reparation.

JESUS, my God, my Saviour, true God and true Man, with that most profound homage with which the faith itself inspires me, I adore and love Thee with my whole heart, enclosed in the most august sacrament of the altar, in reparation for all the acts of irreverence, profanation, and sacrilege which I may ever have been so unhappy as to have committed, as well as for all such like acts that ever have been done, or which may be done, though God forbid they should be, in ages yet to come. I adore Thee, therefore, my God, not indeed as Thou deservest, nor as much as I am bound to adore, but as far as I am able; and I would that I could adore Thee with all the perfection of which all reasonable persons are capable. Meantime I purpose now and ever to adore Thee, not only for those Catholics who adore Thee not and love Thee not, but also in the stead of, and for the conversion of all heretics, schismatics, impious atheists, blasphemers, impostors, Mahometans, Jews, and idolators. Jesus, my God, mayest Thou be ever known, adored, loved, and praised every moment in the most holy and divine sacrament. *Amen.*

Ejaculations.

I ADORE Thee every moment, O living bread of heaven, great sacrament!

Jesus, heart of Mary, I pray Thee send thy blessing on my soul.

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Holiest Jesu! loving Saviour! I give Thee my heart.

The same Pope Leo XII., by the same Rescript, granted an indulgence of 100 days to every one who says the above ejaculations with contrition, adding the following:

"May all know, adore, and praise every moment, always, the most holy and divine sacrament!"

LITANY OF REPARATION.

LORD, *have mercy on us.*
Christ, *have mercy on us.*
Lord, *have mercy on us.*
God, the Father of Mercies, *have mercy on us.*
God the Son, Mediator between God and man, *have mercy on us.*
God the Holy Ghost, Enlightener of hearts, *have mercy on us.*
Holy and Undivided Trinity, *have mercy on us.*
O Sacred Host! Victim of reparation for the whole world,
O Sacred Host! annihilated on the altar for us, and by us,
O Sacred Host! despised and neglected by bad Christians,
O Sacred Host! outraged by the blasphemies of men,
O Sacred Host! neglected and abandoned in thy temples,
} *Have mercy on us.*
Be merciful to us, *spare us, O Lord.*
Be merciful to us, *hear us, O Lord.*
For so many unworthy communions,
For the irreverence of Christians,
For the continual blasphemies of the impious,
For the impious discourses made in thy temples,
For the tepid communions of careless Catholics,
} *We offer Thee our reparation.*

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We sinners, *beseech Thee to hear us.*
That Thou spare us, *we beseech Thee to hear us.*
That Thou hear us, *we beseech Thee to hear us.*
That Thou wilt make known thy love for us in this most Holy Sacrament, *we beseech Thee to hear us.*
That Thou wilt vouchsafe to accept our reparation in the spirit of humility, *we beseech Thee to hear us.*
Lamb of God, who takest away the sins of the world, *have mercy on us.*
Lamb of God, who takest away the sins of the world, *have mercy on us.*
Lamb of God, who takest away the sins of the world, *have mercy on us.*

Let us pray.

LORD Jesus Christ, who hast chosen to expose thyself to all the outrages of the impious rather than withdraw thy Sacred Body from our churches, grant us the grace to bewail with true bitterness of heart the injuries and sacrileges committed against Thee, and to repair, as far as lies in our power, and with sincere love, the many ignominies and contempt Thou hast and still continuest to receive in this ineffable mystery, who livest and reignest with God the Father in the unity of the Holy Ghost, for ever and ever. *Amen.*

JESUS IN THE BLESSED SACRAMENT.

O DIVINE Jesus! lonely to-night in so many tabernacles, without visitor or worshipper, I offer Thee my lonely heart, and may its every pulsation be a prayer of love to Thee. Thou art ever watching under the sacramental veils; in thy love Thou never sleepest; and Thou art never weary of thy vigils for sinners.

O lovely Jesus, O lonely Jesus, may my heart be a lamp, the light of which shall burn and beam for Thee

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alone. Watch, Sacramental Sentinel! Watch for the weary world, for the erring soul, and for thy poor, lonely child.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory to come that shall be revealed in us."—*St. Paul.*

Patience to-day, my soul. To-morrow will be as God wills; in the meantime, let us do his holy will. Yesterday has passed away, and all that I had to endure has passed away too; nothing remains but the merit I have gained, provided I offered my sufferings to God. To-day I will try to suffer with merit. To-day is but a single day; after all, how very trifling it appears.

My God, can I possibly do less than offer Thee the affections, the sufferings, the fatigues of a single day? May, then, all I have to suffer, my Divine Master, be for love of Thee. *Amen.*

Prayer.

O MY Jesus! my Saviour and my Redeemer, remain within my heart by thy divine grace, and do not permit me to be ever separated from thy love. *Amen.*

O Soul of Jesus, sanctify me.
Sacred Heart of Jesus, inflame me.
Body of Jesus, save me.
Blood of Jesus, inebriate me.
Water, issuing from the side of Jesus, purify me.
Passion of Jesus, strengthen me.

O good Jesus, graciously hear me!
Within thy wounds hide Thou me.
Suffer me never to be separated from Thee.
At the hour of my death call me.
And command me to come to Thee.
To remain in Thy kingdom eternally. *Amen.*

(300 *days indulgence; after Communion,* 7 *years.*

May the Sacred Heart of Jesus be everywhere loved.

(100 *days indulgence.*)

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Behold, my most loving Jesus, to what an excess Thy boundless love has carried Thee. Of Thine own Flesh and Precious Blood Thou hast made ready for me a banquet, in order to give me all thyself. What was it that impelled Thee to this transport of love for me? It was Thy Heart—Thy loving Heart. O adorable Heart of my Jesus! burning furnace of divine love! within Thy most Sacred Wound receive Thou my soul; that in that school of charity I may learn to requite the love of that God who has given me such wondrous proofs of His love. Amen.

(100 *days indulgence.*)

A VISIT TO THE BLESSED SACRAMENT

"*Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven*" (Matt. xviii. 3).

JESUS.

MY child, you need not know much in order to please me; only love me dearly. Speak to me as you would talk to your mother if she had taken you in her arms. Have you no one to recommend to me? Tell me the names of your relations, of your friends; after each name add what you wish me to do for them. Ask a great deal; I love generous hearts that forget themselves for others. Tell me about the poor whom you want to help, the sick whom you have seen suffer, the sinner whom you would convert, the persons who are alienated from you, and whose affections you wish to win back. For all recite a fervent prayer. Remind me that I have promised to grant every prayer that comes from the heart; and surely the prayers are heartfelt which we say for those whom we love, and who love us.

Have you no favours to ask for yourself? Write, if you like, a long list of all your wishes—all the needs of your soul—and come and read it to me. Tell me simply how self-indulgent you are, how proud, touchy, selfish, cowardly, idle; ask me to help you to improve. Poor child! do not blush! There are in heaven many saints who had the same faults as you; they prayed to me, and, little by little, they were cured.

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Do not hesitate to ask me for the goods of body and mind—for health, memory, success. I can give everything, and I always give when the gifts would make souls more holy. What do you want to-day, my child? Oh, if you knew how I long to do you good?

Have you no plans to interest you? Tell me all about them. Do they concern your vocation? What do you think of? What would you like? Are you planning some pleasure for your mother, your family, your guardians? What do you wish to do for them?

And have you no thoughts of zeal for me? Do not you care to do a little good for the souls of your friends, of those whom you love, and who, perhaps, forget me? Tell me who interests you, what motive urges you, what means you wish to take.

Confide to me your failures; I will show you the cause. Whom do you wish to see interested in your work? I am the Master of all hearts, my child, and I lead them gently where I please. I will place about you those who are necessary to you; never fear!

Have you nothing to annoy you? My child, tell me your annoyances, with every detail. Who has pained you? Who has wounded your self-love? Who has treated you contemptuously? Tell me all, and then say that you forgive and forget; and I will give you my blessing.

Do you dread something painful? Is there in your soul a vague fear which seems unreasonable, and yet torments you? Trust fully in my providence. I am here; I see everything; I will not leave you.

Are there about you friends who seem less kind than formerly, who neglected you through indifference or forgetfulness, without your having consciously done anything to wound them? Pray for them, and I will restore them to you, if their companionship is good for you.

Have you no joys to tell me? Why not confide to me your pleasures? Tell me what has happened since yesterday to console you, to make you look happy, to give you joy. An unexpected visit has done you good;

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a fear was suddenly dispelled; you have met with unlooked-for success; you have received some mark of affection, a letter, a present; some trial has left you stronger than you supposed. All these things, my child, I obtained for you. Why are you not grateful? Why do you not say, "I thank you?" Gratitude draws benefits, and the Benefactor loves to be reminded of his bounty.

Have you no promises to make me? You know I read the very bottom of your heart. Men are deceived, but not God; be frank.

Are you resolved to avoid that occasion of sin, to give up the object which leads you astray?—not to read that book which excites your imagination? to withdraw your friendship from that person who is irreligious, and whose presence disturbs the peace of your soul? Will you go at once and be kind to that companion who annoyed you?

Well, my child, go now and resume your daily work. Be silent, modest, patient, charitable; love the Blessed Virgin dearly; and to-morrow bring me a heart even more devoted and loving. To-morrow I shall have new favours for you.

Words of Consolation.

MAKE our dear Lord in the Blessed Sacrament your constant thought; recollect that He is your friend; tell Him all your sorrows; go often in the day, if only for a few minutes, to relieve your mind in trouble, and you will find that the hardest trials will seem to pass away in a moment. Run to Him at all hours, and you will wonder at the fulness of the consolations which you will receive, and at the clearness of the answers that will come in time of doubt. Throw your cares into the hands of Jesus in the Tabernacle, and they will cheer you by becoming light, very light. But never weary in being in earnest about loving Him, and never allow yourself to be frightened. "It is I, fear not," are his own blessed words.

Love the poor, labour for them, give yourself up to

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them, and the spirit of joy will come to you and abide with you, it will make labour and privations light, and every suffering easy to you. As to temptations, they cannot hold out against the gaiety of heart that comes to us from affectionate intercourse with the poor.

ACT OF REPARATION.

Jesus, my God, my Saviour, true God and true man, in that lowly homage with which the faith itself inspires me, with my whole heart I adore and love Thee in the most august Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege which I myself may ever have been so unhappy as to have committed, as well as for all such acts that ever have been done, or which may be done—though God forbid—in ages yet to come. I adore Thee, my God, not indeed as Thou deservest, nor as much as I am bound to adore, but as far as I am able; and I would that I could adore Thee with all the perfection of which a reasonable creature is capable. Meantime I purpose now and ever to adore Thee, not only for those Catholics who adore Thee not and love Thee not, but also in the stead of, and for the conversion of, all heretics, schismatics, impious Atheists, blasphemers, sorcerers, Turks, Jews, and idolaters. Jesus, my God, mayst Thou be ever known, adored, loved, and praised every moment in the most Holy and Divine Sacrament. Amen.

I adore Thee every moment, O Living Bread of Heaven, Great Sacrament!

Blessed and praised every moment be the most Holy and Divine Sacrament!

Sweet Heart of my Jesus, make me love Thee ever more and more.

(400 *days indulgence.*)

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The Devotion of the "Quarant 'Ore;"

OR,

FORTY HOURS' PRAYER.

THIS devotion continues for forty hours, in memory of the forty hours during which the Body of our Lord remained in the sepulchre. It was begun at Milan in 1534, and was introduced into Rome by St. Philip Neri, in 1548, and sanctioned by Pope Clement VIII., who issued a solemn Bull respecting it, November 25th, 1592.

To promote this devotion Pope Clement XIII. granted a plenary indulgence to all such as, confessing their sins and receiving the Holy Communion, should visit any church or chapel where this devotion was being performed.

To gain this indulgence it is required (1), to visit the Blessed Sacrament once each day during the three days of exposition; and (2) to receive the Holy Communion on one of three days; but not necessarily in the same church or chapel in which the Blessed Sacrament is exposed.

Pope Paul V. also granted an indulgence of ten years and ten quarantines for every visit made to the Blessed Sacrament thus exposed. These indulgences are applicable to the souls in purgatory.

The forms of prayer used in this devotion are the Litany of the Saints, Collects, as given p. 196, to which may be added the Litany of the Blessed Virgin, the *Miserere* psalm, and the *Te Deum*.

TE DEUM.

We praise Thee, O God: we acknowledge Thee to be the Lord.	TE Deum laudamus: Te Dominum confitemur.
All the earth doth worship Thee; the Father everlasting.	Te æternum Patrem; omnis terra veneratur.
To Thee all angels cry aloud, the heavens and all the powers therein.	Tibi omnes angeli; Tibi cœli, et universæ potestates.
To Thee cherubim and seraphim continually do cry,	Tibi cherubim et seraphim: incessabili voce proclamant;

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Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the majesty of thy glory.

The glorious choir of the apostles: praise Thee:

The admirable company of the prophets: praise Thee.

The white-robed army of martyrs: praise Thee.

The Holy Church throughout all the world: doth acknowledge Thee.

The Father: of an infinite majesty.

Thy adorable, true: and only Son.

Also the Holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When Thou tookest upon Thee to deliver man: Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sting of death: Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that Thou shalt come: to be our Judge.

Sanctus, sanctus, sanctus: Dominus Deus Sabaoth:

Pleni sunt cœli et terra; majestatis gloriæ tuæ.

Te gloriosus apostolorum chorus.

Te prophetarum: laudabilis numerus.

Te martyrum candidatus: laudat exercitus.

Te per orbem terrarum: sancta confitetur Ecclesia.

Patrem: immensæ majestatis.

Venerandum tuum verum: et unicum Filium.

Sanctum quoque: Paraclitum Spiritum.

Tu Rex gloriæ: Christe.

Tu Patris: sempiternus es Filius.

Tu ad liberandum suscepturus hominem: non horruisti Virginis uterum.

Tu devicto mortis aculeo: aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes: in gloria Patris.

Judex crederis: esse venturus.

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* We pray Thee, therefore, help thy servants: whom Thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints: in glory everlasting.

O Lord, save thy people: and bless thine inheritance.

Govern them: and lift them up for ever.

Day by day: we magnify Thee.

And we praise thy name for ever: yea, for ever and ever.

Vouchsafe, O Lord, this day: to keep us without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy be showed upon us: as we have hoped in Thee.

O Lord, in Thee have I hoped: let me not be confounded for ever.

* Te ergo quæsumus, tuis famulis subveni: quos pretioso sanguine redemisti,

Æterna fac cum sanctis tuis: in gloria numerari.

Salvum fac populum tuum, Domine: ut benedic hæreditati tuæ.

Et rege eos: et extolle illos, usque in æternum.

Per singulos dies: benedicimus te.

Et laudamus nomen tuum in sæculum: et in sæculum sæculi.

Dignare Domine die isto: sine peccato nos custodire.

Miserere nostri, Domine: miserere nostri.

Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te.

In te, Domine, speravi: non confundar in æternum.

* *Here all kneel.*

A UNIVERSAL PRAYER

For all things necessary to salvation.

O MY God, I believe in Thee; do Thou strengthen my faith. All my hopes are in Thee; do Thou secure them. I love Thee with my whole heart; teach

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me to love Thee daily more and more. I am sorry that I have offended Thee; do Thou increase my repentance.

I adore Thee as my first beginning; I aspire after Thee as my last end; I give Thee thanks as my constant benefactor; I invoke Thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom; to restrain me by thy justice; to comfort me by thy mercy; to defend me by thy power.

That I may be thine, pursuant to my baptism, I renounce the devil and his works, the world and its pomps, the flesh and its sensualities, heresy and its errors.

To Thee I consecrate all my thoughts, words, actions, and sufferings; that henceforth I may think of Thee, speak of Thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner that Thou willest.

May I always regard whatsoever pleaseth Thee, despise what Thou disregardest, avoid what Thou forbiddest, and do what Thou commandest.

I beseech Thee to enlighten my understanding, inflame my will, purify my body, and sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to practise the virtues proper for my state.

Fill my heart with tender affections for thy goodness, hatred for my faults, love for my neighbour, and contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification; avarice, by alms-deeds; anger, by meekness; and tepidity, by devotion.

Fill my heart with fear without despair, confidence

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without presumption, piety without illusion, and joy without licentiousness.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my conduct regular.

Assist me that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the grandeur of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, fear thy judgments, escape hell, and in the end obtain heaven.

Vouchsafe, in fine, to grant repentance to all sinners, perseverance to the just, peace to the living, and eternal bliss to the faithful departed. All which I beseech Thee, O Lord, to grant, through the merits of our Lord Jesus Christ, the intercession of our Blessed Lady and all the saints, and the suffrages of our holy mother the Church. *Amen.*

THE THIRTY DAYS' PRAYER

To the Blessed Virgin Mary, in honour of the Sacred Passion of our Lord Jesus Christ, by the devout recital of which, for the above space of time, we may hope mercifully to obtain our lawful request. It is particularly recommended as an appropriate devotion for every day in Lent, and all the Fridays throughout the year.

EVER glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of all dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only Son, Christ Jesus, our Lord, suffered death and ignominy on the

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cross; through that filial tenderness and pure love He had for thee, grieving in thy grief, whilst from his cross He recommended Thee to the care and protection of his beloved disciple, St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries. Thou art the Mother of mercies, the sweet consolatrix and refuge of the needy and the orphans, of the desolate and the afflicted. Look, therefore, with pity on a miserable, forlorn child of Eve, and hear my prayer; for since, in just punishment of my sins, I am encompassed with evils, and oppressed with anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than to thy maternal protection? Attend, therefore, I beseech thee, with pity and compassion, to my humble and earnest request. I ask it through the infinite merits of thy dear Son; through that love and condescension wherewith He assumed our nature when, in compliance with the divine will, thou gavest thy consent; and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world and to bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, my dear Saviour, was overwhelmed on Mount Olivet, when He besought his Eternal Father to remove from Him, if possible, the bitter chalice of his future passion. I ask it through the threefold repetition of his prayer in the garden, from whence afterwards, with dolorous steps and mournful tears, thou didst accompany Him to the doleful theatre of his sufferings. I ask it through the stripes and wounds of his virginal flesh, occasioned by the cords and whips wherewith He was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which He was insulted; the false accusation and unjust sentence by which He was condemned to death, and which He bore with heavenly patience. I ask it through his

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bitter tears and bloody sweat; his silence and resignation; his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with the sceptre of a reed, and pierced with the crown of thorns. I ask it through the excruciating torments He suffered when his hands and feet were fastened with gross nails to the tree of the cross. I ask it through his vehement thirst and bitter potion of vinegar and gall. I ask it through his dereliction on the cross, when He exclaimed: "My God! my God! why hast Thou forsaken me?" I ask it through the mercy extended to the good thief, and through his recommending his precious soul and spirit into the hands of his Eternal Father before He expired, saying, "ALL IS FINISHED." I ask it through the blood mixed with water, which issued from his sacred side, when pierced with a lance, and whence a flood of grace and mercy hath flowed to us. I ask it through his immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions by the bursting of rocks, the rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where He comforted the saints of the Old Law with his presence, and led captivity captive. I ask it through his glorious victory over death, when He arose again into life on the third day, and through the joy which his appearance, for forty days after, gave thee, his Blessed Mother, his apostles, and the rest of his disciples; and when, in thy presence and in theirs, He miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of his disciples when He descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the Gospel. I ask it through the awful appearance of thy Son at the last dreadful day, when He shall come to judge the living, and the dead, and the world by fire. I ask it through the compassion He bore thee in this life, and the ineffable joy thou didst

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feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever-blessed Virgin! comfort the heart of thy supplicant by obtaining for me [*here mention the particular favour you desire*]. And as I am persuaded my Divine Saviour honours thee as his beloved Mother, to whom He can refuse nothing, let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial, loving heart, who mercifully grantest the requests and compliest with the desires of those who love and fear Him. O most Blessed Virgin! besides the object of my present petition, and whatever else I may stand in need of, obtain for me of thy Divine Son, our Lord and our God, lively faith, firm hope, perfect charity, true contrition, a horror of sin, love of God and my neighbour, contempt of the world, and patience and resignation under the trials and afflictions of this life. Obtain likewise for me, O sacred Mother of God, the great gift of final perseverance, and grace to receive the last sacraments worthily at the hour of my death. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. *Amen.*

Prayer to ask Our Lady's Blessing.

BLESS me, O Daughter of the Eternal Father, and obtain for me the grace never to offend my God by my thoughts. Bless me, O Mother of the Eternal Son, and pray that I may never offend my God by my words. Bless me, O Spouse of the Eternal Spirit, and by thy intercession obtain for me that I may never offend my God by my actions or omissions. Bless me, O Sanctuary of the Most Holy Trinity! Pray for me that I may love and serve my God with my whole heart and soul, and that I may enjoy Him for ever hereafter. O Mary, receive me as thy child for the sake of Jesus, who confided me to thy care in his agony on the cross. *Amen.*

"Sweet Heart of Mary, be my salvation." (300 *days indulgence.*)

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Invitation to the B.V.M. to be present at our death.

O MOST holy Virgin Mary, in union with that most faithful love wherewith thy Son commended thee from his cross to the blessed John, I commend to thee my soul and my body, my thoughts, my words, and my actions, my life and my death, and more especially that one last moment of my life on which eternity hangs. And as thou didst invite thy Son to thine own blessed departure, so I invite thee now to mine; beseeching thee, by that love wherewith thou didst stand beneath the cross on which thy Son was dying, and by the bitter tears thou didst shed when thou sawest Him bow in death his sacred head, that thou be not absent from me then, but be there to succour me with a mother's tenderness; for without thee I cannot die in peace. Refuse not, O most tender Mother, this my request, which I make to thee with all the earnestness and devotion of my heart; for if I die without thee, I most justly fear lest I perish everlastingly. For how shall I, fearful and frail as I am, stand then amidst the manifold and most grievous assaults of my enemies, unless thou be near to succour me? How shall I appear in the dread day of judgment, unless thou be my companion and my advocate? How give an account of my innumerable, my enormous, my most exceeding sins, unless thou plead my cause with thy Son, and obtain for me forgiveness of them all? Incline now thine ear to my supplication, O my Blessed Mother; and by the love of thy Son come unto me in my last moments, that by thy availing succour I may be rescued from that appalling peril, and with thee attain to everlasting gladness. *Amen.*

Ejaculations most powerful and efficacious when tempted by impure thoughts.

"Mother most pure, pray for me."
"Mother most chaste, pray for me."
"Mother inviolate, pray for me."
"Mother undefiled, pray for me."

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Renewal of Act of Consecration for the Children of Mary.

QUEEN of Heaven, Mother of God, and my Mother, how happy I am to have learned to know thy greatness and thy ineffable goodness! how happy I am in possessing the sweet title of "Child of Mary." O my Mother! thou hast never rejected anyone who had recourse to thee, and thou wilt not refuse to receive once more the offering which I now make thee of myself. Receive me into thy heart, O my Mother! it is there thy children should ever dwell. I prefer thy love to all earthly delights; my title of "Child of Mary" to all worldly honours; and I would rather die than forfeit the right of calling myself thy child. Blessed be the sweet chains which bind me to thy service: they will be my happiness here and my salvation hereafter, for thou wilt help me, O my Mother, to fulfil my promise; thou wilt not let thy child perish No: I shall be thine for all eternity. *Amen.*

The Rule of Life for "Mary's Own."

IN the beautiful and exalted devotion for which you have been especially consecrated to practise, it will be well to remember the words of a favourite servant of the Holy Mother of God, the Ven. Grignon de Montfort: "I do all in Mary, and by Mary; it is a secret of holiness." To accomplish this, and to grow in virtue every day, let your *daily practice* be as follows:

1st. To renew your consecration *early* in the morning, thus:—

My Queen! my Mother! I give thee all myself, and to show my devotion to thee I consecrate to thee this day my eyes, my ears, my mouth, my heart, myself, wholly and without reserve. I give myself entirely to Jesus, by delivering and consecrating to thee my body and soul; my goods, both exterior and interior; "the impetratory and satisfactory part of all my good actions, past, present, and future;" leaving to thee the entire and full right of disposal of me, without exception, and

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according to thy good pleasure, and to the greater glory of God, in time and eternity. My Queen! my Mother! I give thee all myself; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, myself, wholly and without reserve. Wherefore, O loving Mother, as I am "thine own," keep me, defend me as thy property and thine own possession.

My Queen! my Mother! remember I am "thine own." Keep me, defend me, as thy property and thy own possession. (100 *days once a day, and a plenary indulgence once a month.*)

2nd. To form the resolution at your morning prayers:—

(*a.*) *To do all in Mary*—is to act as if she were near us, as if her maternal eye was fixed upon us, like when we were little children our mother watched our tottering steps.

(*b.*) *To do all by Mary*—is to be imbued with her spirit, to be united to her holy dispositions, to seek her help, to confide in her, to expect with confidence that she will do great things for us. In a word, to act by Mary is to deposit all our actions in the most pure hands of our dear Mother, that she may purify them, perfect them, and present them to Jesus.

3rd. This interior spirit may animate every action of the day:—

(*a.*) *On rising*—Cast yourself into the arms of Mary. Ask her blessing, kiss your Rosary, and say, "I am all thine, my good Mother; keep me near thee this day; I desire to spend every moment of it with thee."

(*b.*) *Going to prayer.*—"Dear immaculate Mother, I bring thee the three powers of my soul—my memory, my understanding, and my will. Pray with me, my good Mother; show me my faults, and get me grace to conquer them."

(*c.*) *Vocal Prayer, Rosary, &c.*—Think that Mary is near you, and that she receives into her pure hands all your words as so many precious pearls.

(*d.*) *At Holy Mass.*—"Dear Mother, let me accom-

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pany thee to Calvary; offer me to Jesus; teach me to sacrifice myself to Him, and to refuse Him nothing."

(*e.*) *Confession.*—At the foot of the cross, near to Mary: "Dear Mother, may thy virginal purity, thy perfect fidelity, obtain for me entire correspondence to grace."

(*f.*) *Holy Communion.*—Before: "O my Mother, give me Jesus, prepare my heart for his coming, offer Him thy holy dispositions in atonement for what is wanting in me." After: "O Mary, adore, love, and thank Jesus for me. Beg of Him to reign in my heart for evermore."

(*g.*) *Parents in regard to their Children.*—"O Holy Mother of my God, help me in my care of those immortal souls confided to me. Obtain for me the grace to give them always good example, and to spare no pains to make them fervent Christians."

(*h.*) *Children in regard to their Parents.*—"O Mary, the most perfect of God's creatures, watch over thy child, obtain for me true filial devotedness, obtain for me the grace to love, respect, and obey those to whom I owe so much, in order thus to imitate thee and give glory to God."

(*i.*) *The ordinary Actions.*—"My good Mother, work with me, speak with me, teach me *how* to suffer, direct me in all my ways."

(*j.*) *After a Fault.*—"Dear compassionate Mother, I have fallen, come to my assistance, help me to rise. Offer to Jesus his own Divine Heart in reparation."

Keep thus united to your own sweet Mother in every detail of your daily life. Strive to please her in all you do, in *little* things as well as great, lovingly, faithfully, perseveringly. Try to do things as she did them. Above all, endeavour to honour her immaculate purity in your own person by avoiding wilful sin, and even its occasion. Do your utmost to prevent sin in others, and when you cannot, pray for the poor sinning one.

Who can tell the fruits of holiness these acts will produce? What glory to God! What joy to Mary!

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"Praised be the Holy and Immaculate Conception of the ever Blessed Virgin Mary." (100 *days indulgence.*)

"Sweet Heart of Mary, be my salvation." (300 *days indulgence.*)

"Hail, Mary, full of sorrows, the Crucified is with thee; tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, give tears to us, crucifiers of thy Son, now and at the hour of our death. *Amen.* (100 *days indulgence every time.*)

For further information concerning this heroic devotion, read "The Secret of Mary;" "True Devotion," by Fr. Faber; "The Path of Mary;" "Spiritual Exercises of Mary," published by Richardson, of Derby, England.

Act of Consecration to the Holy and Immaculate Heart of Mary.

O SACRED and immaculate Heart of Mary, ever Virgin! O Heart, most holy, most pure, most noble, most august, and most perfect which the omnipotence of God has formed in a pure creature! O exhaustless source of goodness and mildness, of mercy and of love, model of all virtues, perfect image of the adorable Heart of Jesus! O Heart, which didst always burn with the most ardent charity, which didst love God more than the Seraphim—more than the angels and saints! O Heart of the Mother of the Redeemer, which hast so lively a sense of our miseries, which didst suffer so much for our salvation, which hast loved us with such ardent love, and which claimest, by so many titles, the respect, love, and veneration of all creatures, vouchsafe to accept my unworthy homage. Prostrate before thee, O sacred Heart of Mary, I honour thee with the most profound respect of which I am capable. I thank thee for the sentiments of mercy and of love with which thou hast been so often moved at the sight

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of my miseries. I return thee thanks for all the benefits which thy maternal bounty has procured for me. I unite myself with all pure souls, who find their delight in honouring, praising, and loving thee.

O most amiable Heart! thou shalt be henceforward, after the Heart of Jesus, the object of my veneration, of my love, and of my devotion. By thee will I approach my Saviour, and by thee shall I receive his graces and mercies. Thou wilt be my refuge in affliction, my consolation in suffering, and my assistance in all my necessities. I will learn from thee purity, humility, and obedience; and derive from thee love of the Sacred Heart of Jesus Christ, our Lord and Master. *Amen.*

A Bouquet for Mary our Mother in the Month of May.

Mary.—I desire that during this month you make me a pretty bouquet; the more flowers there are in it, the more it will please me.

Child.—Oh, my dearest Mother, how shall I make it?

Mary.—My child, listen and practice. On Sunday you will make many roses, by telling my Son and me that you love us; Monday, pansies, by silence and recollection; Tuesday, ranunculuses, by charity; Wednesday, violets, by humility; Thursday, hyacinths, by obedience: Friday, branches of myrtle, by mortification; Saturday, a lily, by purity. The ribbon with which you will tie these different flowers, will be ten Hail Marys. The eighth day of the Novena, many acts of thanksgiving for the Immaculate Conception of Mary; the ninth day, thanksgiving for her great dignity of Mother of God, and the glory of her Assumption. The vase in which to place them, a worthy participation in the adorable Body and Blood of my Son. You will come to my chapel, and present it to me by the hands of thy good angel. It will be very agreeable to me, and I will give you my benediction.

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A Prayer to the Blessed Virgin.

O THOU, most holy Virgin Mary, who dost evermore stand before the throne of the Most Holy Trinity, and to whom it is granted at all times to pray for us to thy most beloved Son, pray for me in all my necessities; help me, combat for me, give thanks for me, and obtain for me the pardon of all my sins. Help me especially at my last hour; and when I can no longer give any sign of the use of reason, then do thou encourage me, make the sign of the cross for me, sprinkle me with holy water, and fight for me against the enemy. Make in my name a profession of faith; favour me with a testimony of my salvation; and never let me despair of the mercy of God. Help me to overcome the wicked enemy; and when I can no longer say, "Jesus, Mary, and Joseph, I place my soul in your hands," say it for me; and when I can no longer hear human words of consolation, then do thou comfort me. Leave me not before I have been judged; and if I have to expiate my sins in purgatory, oh, pray for me instantly, earnestly, and admonish my friends to procure for me a speedy enjoyment of the blessed sight of God. Lessen my sufferings; deliver me speedily and lead my soul into heaven with thee, that, united with all the elect, I may there bless and praise my God and thyself for all eternity. *Amen.*

"*Three Hail Marys.*"

O Mary, who didst come into this world free from every stain, obtain of God for me that I may leave it without sin. (100 *days indulgence.*)

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The Rosary of the Blessed Virgin.

THE Rosary consists of fifteen decades of *Aves*, fifteen *Paters* (a *Pater* to be said at the beginning of each decade), and meditation on the life of Christ. A chaplet is a third part or five decades of the complete Rosary. Hence even the *Gloria Patri* at the end of each decade is not a necessary part of it.

The Apostles' Creed and the three *Aves* before commencing the Rosary are no essential part of the Rosary, and, as a matter of fact, they do not form part of it as said in several countries. It is the custom in Rome and elsewhere to say the Rosary in this way: They begin with the *Deus in adjutorium*, then a *Gloria Patri;* next the First Mystery is announced; then follow the *Pater*, ten *Aves*, and a *Gloria Patri*. The Second Mystery is next announced, then are said the *Pater*, *Aves*, and *Gloria*, and so on to the end of the chaplet. After the fifth decade they say the *Salve Regina*, or the Litany of the Blessed Virgin.

Our manner of saying the Rosary by prefixing to it the Apostles' Creed, a *Pater*, three *Aves*, and a *Gloria*, is also very general, and ought to be maintained and encouraged as a good pious practice.

Three different sets of indulgences can be put upon the Rosary, viz., the Apostolic, the Bridgettine, and the Dominican: the two latter *each* enrich every bead of the Rosary with 100 days indulgence. To attach the Apostolic and Bridgettine indulgences to the Rosary, it is only necessary for the priest who has the requisite faculties to make over it the sign of the cross; and to gain these indulgences no meditation on the mysteries is necessary. (1 *July*, 1839.) But for the Dominican blessing and indulgences it is otherwise. A special form and holy water are required in the blessing by those who have the permission to impart it, and meditation on a mystery of the life of Christ is all that is required to gain the Dominican indulgences. Hence the arrangement of the five Joyful, Sorrowful, and Glorious Mysteries found in prayer-books is optional, though highly to be recommended, and of course sufficient to gain the indulgences.

If the leader, amongst a number of people reciting the Rosary, uses beads indulgenced with the Dominican blessing, all who join in the Rosary gain the Dominican indulgences, though their own beads are not so blessed. (22 *Jan.*, 1858.)

But to gain the Apostolic indulgences persons must use, or at least keep in their possession, beads so blessed. When once a Rosary is blessed, it cannot be sold. (22 *Feb.*, 1847.)

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Any notable interruption, which would destroy the moral unity of the five decades, while reciting the chaplet, would cause the loss of the indulgences for that recitation. (22 *Jan.*, 1858.)

Beads once blessed and given to a particular person would lose the indulgences if afterwards transferred to another person; but in the case of lending one's beads, if the lender does not intend to transfer the indulgences, but only to enable the borrower to tell off the requisite prayers, the indulgences are still reserved on the beads for the true owner; but if such an intention did exist in the mind of the lender, the beads then cease to be indulgenced for either one or the other, and, therefore, must be blessed again. (10 *Jan.* 1839.)

Only the beads on a Rosary are blessed, and consequently a Rosary does not cease to be indulgenced, even though all the beads were to be unstrung and then put upon another chain. (11 *April*, 1840.)

PART FIRST.

THE JOYFUL MYSTERIES.

Assigned for the Mondays and Thursdays throughout the year, the Sundays of Advent, and the Sundays after Epiphany till Lent.

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

I believe in God the Father, &c.

℣. Hail, Mary, full of grace, our Lord is with thee.

℟. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. (*Three times.*)

℣. Thou, O Lord, wilt open my lips.

℟. And my tongue shall announce thy praise.

℣. Incline unto my aid, O God.

℟. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c.

I.—THE ANNUNCIATION.

The Meditation.

Let us contemplate in this mystery how the Angel Gabriel saluted our Blessed Lady with the title of *Full of Grace*, and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

Our Father [*once*]; Hail Mary [*ten times*]; Glory be to the Father [*once*].

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The Prayer.

O holy Mary, Queen of Virgins, by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun, obtain for us, by thy intercession, light to understand the great benefit which He has bestowed upon us, vouchsafing thereby to make Himself our brother, and thee, his own beloved Mother, our mother also. *Amen.*

II.—THE VISITATION.

The Meditation.

Let us contemplate in this mystery, how the Blessed Virgin Mary, on understanding from the angel that her cousin, St. Elizabeth, had conceived, went with haste to the mountains of Judea to visit her, and remained with her for three months.

Our Father, &c.

The Prayer.

O holy Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, by thy intercession, that our hearts may be so visited by thy holy Son, that being free from sin, we may praise Him and give Him thanks for ever. *Amen.*

III.—THE NATIVITY.

The Meditation.

Let us contemplate in this mystery how the Blessed Virgin Mary, when the time of her delivery arrived, brought forth our Redeemer, Christ Jesus, at midnight, and laid Him in a manger, because there was no room for Him in the inns at Bethlehem.

Our Father, &c.

The Prayer.

Most pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy Son, our Saviour, we beseech thee obtain

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for us, by thy intercession, grace to lead such pure and holy lives in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. *Amen.*

IV.—THE PRESENTATION.

The Meditation.

Let us contemplate in this mystery how the most Blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where holy Simeon, giving thanks to God, with great devotion received Him into his arms.

Our Father, &c.

The Prayer

O holy Virgin and admirable Mistress and Pattern of obedience, who didst present in the temple the Lord of the temple, obtain for us, of thy beloved Son, that with holy Simeon and devout Anna we may praise and glorify Him for ever. *Amen.*

V.—THE FINDING IN THE TEMPLE.

The Meditation.

Let us contemplate in this mystery how the Blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought Him for the space of three days, and at length found Him in the temple, in the midst of the doctors, disputing with them, being of the age of twelve years.

Our Father, &c.

The Prayer.

Most Blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy wherewith thy soul was filled in finding thy beloved Son in the temple, in the midst of the doctors, disputing with them, obtain of Him for us to seek Him and find Him in the Holy Catholic Church, that we may never be separated from Him. *Amen.*

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The Salve Regina.

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope, to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears: turn, then, most gracious advocate, thine eyes of mercy towards us; and, after this our exile, show unto us the blessed fruit of thy womb, Jesus. O most clement, most pious, and most sweet Virgin Mary.

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

Hear, O merciful God, the prayers of thy servants, that we, who meet together in the Society of the most holy Rosary of the Blessed Virgin, Mother of God, may, by her intercession, be delivered from the dangers that continually hang over us. *Amen.*

O God, whose only-begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that, meditating upon these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise: through the same Christ our Lord. *Amen.*

PART SECOND.

THE DOLOROUS OR SORROWFUL MYSTERIES.

For Tuesdays and Fridays throughout the year, and the Sundays in Lent.

I.—THE PRAYER AND BLOODY SWEAT OF OUR SAVIOUR IN THE GARDEN.

The Meditation.

Let us contemplate in this mystery how our Lord Jesus was so afflicted for us in the garden of Gethsemani, that his body was bathed in a bloody

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sweat, which ran trickling down in great drops to the ground.

Our Father [*once*]; Hail Mary [*ten times*]; Glory be to the Father [*once*].

The Prayer.

Most holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always and in all things conform and subject ourselves to the will of God. *Amen.*

II.—THE SCOURGING OF JESUS AT THE PILLAR.

The Meditation.

Let us contemplate in this mystery how our Lord Jesus Christ, being delivered up by Pilate to the fury of the Jews, was by them most cruelly scourged at a pillar.

Our Father, &c.

The Prayer.

O Mother of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of Him for us the grace that we may know how to mortify our rebellious senses, and to cut off all occasions of sinning by that sword of grief and compassion which pierced thy most tender soul. *Amen.*

III.—THE CROWNING OF JESUS WITH THORNS.

The Meditation.

Let us contemplate in this mystery how those cruel ministers of Satan plaited a crown of sharp thorns, and most cruelly pressed it on the most sacred head of our Lord Jesus Christ.

Our Father, &c.

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The Prayer.

O Mother of our eternal Prince and King of Glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee that, by thy intercession, we may be delivered here from all feelings of pride, and in the day of judgment from that confusion which our sins deserve. *Amen.*

IV.—JESUS CARRYING HIS CROSS.

The Meditation.

Let us contemplate in this mystery, how our Lord Jesus Christ (being sentenced to die) bore, with great patience, the cross, which was laid upon Him for his greater torment and ignominy.

Our Father, &c.

The Prayer.

O holy Virgin, example of patience, by the most painful carrying of the cross, on which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of Him, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. *Amen.*

V.—THE CRUCIFIXION.

The Meditation.

Let us contemplate in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet most cruelly nailed to the cross in the presence of his most afflicted Mother.

Our Father, &c.

The Prayer.

O holy Mary, Mother of God, since the body of thy beloved Son was for us extended on the cross, may our desires be daily expanded in his service; and may our hearts be wounded with compassion for his most bitter passion; and thou, O most blessed Virgin, vouchsafe to negotiate for and with us the

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work of our salvation by thy powerful intercession. *Amen.*

Hail, holy Queen, &c., with the verse and prayer, as before, p. 164.

PART THIRD.

THE GLORIOUS MYSTERIES.

For Wednesdays and Saturdays throughout the year, and Sundays after Easter until Advent.

I.—THE RESURRECTION.

The Meditation.

Let us contemplate in this mystery, how our Lord Jesus Christ, triumphing over death, rose again the third day, immortal and impassible.

Our Father [*once*]; Hail, Mary [*ten times*]; Glory be to the Father [*once*].

The Prayer.

O glorious Virgin Mary, by the unspeakable joy thou receivedst in the resurrection of thy only beloved Son, we beseech thee obtain of Him for us that our hearts may never go astray after the joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. *Amen.*

II.—THE ASCENSION.

The Meditation.

Let us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight of his most holy Mother and his apostles and disciples, to the great admiration of them all.

Our Father, &c.

The Prayer.

O Mother of God, comfort of the afflicted, as thy beloved Son, when He ascended into heaven, lifted up his hands and blessed his apostles, so vouchsafe,

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most holy Mother, to lift up thy pure hands to Him for us, that we may enjoy the benefit of his blessing here on earth and hereafter in heaven. *Amen.*

III.—THE DESCENT OF THE HOLY GHOST.

The Meditation.

Let us contemplate in this mystery, how our Lord Jesus Christ, being seated on the right hand of God, sent, as He had promised, the Holy Ghost upon his apostles, who, after He ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of his promise.

Our Father, &c.

The Prayer.

O sacred Virgin, tabernacle of the Holy Ghost, we beseech thee obtain by thy intercession that this most sweet Comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. *Amen.*

IV.—THE ASSUMPTION.

The Meditation.

Let us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto Him, and was by Him assumed into heaven, accompanied by the holy angels.

Our Father, &c.

The Prayer.

O most prudent Virgin, who, entering into the heavenly palace, didst fill the holy angels with joy, and men with hope, vouchsafe to intercede for us in the hour of our death, that, being free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state to enjoy the happiness of eternal life. *Amen.*

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V.—THE CROWNING OF THE BLESSED VIRGIN.

The Meditation.

Let us contemplate in this mystery how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, &c.

The Prayer.

O glorious Queen of all the heavenly citizens, we beseech thee to accept this Rosary, which, as a crown of roses, we offer at thy feet; and grant most gracious Lady, that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us until it be changed into the happy fruition of thy blessed sight. *Amen.*

Hail, holy Queen, &c., with verse and prayer, as before, p. 164.

Short Form of reciting the Rosary.

(*Sufficient for the Indulgences.*)

THE FIVE JOYFUL MYSTERIES.

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

I.

Let us recall and resolve to practise the virtue of humility which specially characterised our Lady at the moment of the incarnation of our Lord and Saviour Jesus Christ.

One Pater and ten Aves.

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II.

Let us admire and learn to exercise self-sacrificing charity towards our neighbour, so wonderfully evinced in our Lady's visit to her holy cousin, St. Elizabeth.
One Pater and ten Aves.

III.

Let us learn to practise detachment from creatures and not to repine at poverty, if God wills us to endure it, in remembrance of the poverty of Jesus, Mary, and Joseph in Bethlehem.
One Pater and ten Aves.

IV.

Let us ask the constant spirit of obedience so generously practised by the Virgin Mother in her own purification and presentation of her Divine Son in the temple.
One Pater and ten Aves.

V.

Let us resolve to be ever zealous in the service of God and in instructing the ignorant in imitation of the Child Jesus amongst the doctors.
One Pater and ten Aves.

THE FIVE SORROWFUL MYSTERIES.

I.

Let us impetrate a constant spirit of prayer in bitter remembrance of the Redeemer's agonising prayer when He sweated blood in the garden of Gethsemani.
One Pater and ten Aves.

II.

Let us keep before our eyes the necessity of continual

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penance for our many sins, sorrowfully recalling our Lord's cruel scourging for them at the pillar.

One Pater and ten Aves.

III.

Let us pray for moral courage to support all the trials and sorrows of our pilgrimage, remembering the fortitude of Jesus when his poor head was pierced with sharp thorns.

One Pater and ten Aves.

IV.

Let us learn to bear all the crosses of this life with meekness, patience, and holy resignation, in imitation of our Redeemer loaded with his cross on his way to Calvary.

One Pater and ten Aves.

V.

Let our constant study be to practise the beautiful virtue of self-sacrifice, so heroically taught us by our loving Saviour in the moment of his bitter Passion and Death on Calvary.

One Pater and ten Aves.

THE FIVE GLORIOUS MYSTERIES.

I.

Let the glorious resurrection of our Lord on Easter Day fill us with bright hopes of future glory and with a constant spirit of childlike faith.

One Pater and ten Aves.

II.

Let the triumphant ascension of Jesus, forty days after his resurrection, still further increase our hopes of

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triumph over the world, the flesh, and the devil here, and of everlasting bliss near our risen Lord in heaven.

One Pater and ten Aves.

III.

Let us strive to increase daily in the love of God and zeal for the salvation of poor souls, praying that, as the Holy Ghost descended on the Apostles at Pentecost, so He may continually fill our hearts with the fire of divine love.

One Pater and ten Aves.

IV.

Let us never tire in devotion to our Blessed Mother, who was so gloriously assumed into heaven, both body and soul, shortly after her holy and edifying death.

One Pater and ten Aves.

V.

Let us implore the grace of final perseverance to crown all our works in this life, in memory of the glorious crown placed upon the head of the Virgin Queen when she entered the heavenly courts.

One Pater and ten Aves.

Obs.—The chaplet might terminate with the Hail, holy Queen.

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Rosary of the Seven Dolours.

IN the year 1233, seven gentlemen of Florence, who nurtured a tender devotion to their Mother Mary, were, whilst in prayer on the Feast of the Assumption, advised that they should leave the world and give themselves up to a life of mortification and penance. All received this intimation from Mary at the same time, and at once they hastened to correspond to so sweet an invitation. They submitted the matter to their spiritual superior, the bishop of the diocese, blessed Ardingo; and, following his instructions, retired, on the Feast of the Nativity, to a small house, and, assuming a gray habit, lived apart from the city. They were recognised by the glorious title of the Servants of Mary. They did not long continue to dwell there, but were bidden to betake themselves to Mount Senazio, where they enjoyed all the sweets of mortification and retirement for six years. Notwithstanding the earnest exhortations of the bishop, they could not be induced to found an Order in honour of their Protectress and Queen, not deeming themselves worthy of so great a dignity. Their humility was, indeed, pleasing to her, and was rewarded by a visit from their gracious Queen. On Good Friday, whilst rapt in meditation on the Sacred Passion, Mary—a sorrowing Mother—appeared to them, having with her an innumerable number of saints, who bore with them the insignia of the Passion—the rule of St. Augustine—and a scroll, on which was inscribed, in letters of gold, the words, "Servants of Mary." A habit was likewise in their hands, of black material. Mary addressed them in sad accents, withal a Mother full of tenderness, and bade them receive the habit which she gave them, the rule of St. Augustine, which they were to follow; and, bearing the name of the Servants of Mary, they were so to walk as to obtain eternal life. Filled with incomparable joy, they eagerly gave themselves to their great work; and, that the faithful might be made co-operators in their undertaking, they instituted a confraternity, which should wear a scapular of black material; and, having instituted a certain form of prayer, by which glory was to be rendered to the Dolours of Mary, and which is known now as the Rosary of the Seven Dolours, it was enriched with many special indulgences and privileges. Great is the care which Mary takes of all who honour her by this devotion, and she herself has promised that through life they shall have her special protection, but in a more especial manner at the hour of death. The devotion of the Seven Dolours consists in saying one *Our Father* and seven

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Hail Marys seven times, meditating the while on the seven subjects of sorrow, viz. :—

The prophecy of holy Simeon.
The flight into Egypt.
The loss of her Son for three days.
The meeting on the way to Calvary.
The nailing of Jesus to the cross.
The taking down from the cross.
The laying Him in the sepulchre.

To these are to be added three *Hail Marys* in honour of the tears which she shed during her life.

Its Indulgences.

To gain the indulgences it is necessary to use a beads, blessed by a priest having special authority to do so. The following is a list of the indulgences granted by Benedict XIII. and Pope Clement XII. to the Beads of the Seven Dolours :—

Two hundred days indulgence for every *Pater* and *Ave* to all who, after Confession and Holy Communion, shall say them in the Church of the Servants of Mary.

Two hundred days indulgence to all who say it anywhere on the Fridays of Lent, and on the Feast and Octave of the Seven Dolours.

A hundred days indulgence on any other day.

Seven years and seven quarantines, besides a plenary indulgence, to all who go to Confession and Holy Communion, pray for Mother Church, and say the Seven Dolour beads.

A hundred years to all who say it and go to Confession, or resolve to do so.

A hundred and fifty years to all who, after Confession and Communion, say them on every Monday, Wednesday, Friday, and feast-days of the Church.

A plenary indulgence once a year to all who say it four times a week, and go to Confession and Holy Communion.

Two hundred years to all who say it after Confession.

Ten years to all who carry it about with them, and say it frequently, when, after Confession and Communion, they hear Mass or a sermon, accompany the Blessed Sacrament to the sick, reconcile sinners, or do any of the spiritual or temporal good works in honour of our Lord Jesus, of the Blessed Virgin, or patron saint, and say seven *Paters* and seven *Aves*.

Pius IX. grants a hundred days indulgence to all who, with a contrite heart, say the following :—"Hail, Mary, full of sorrows, the Crucified is with thee, tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, grant tears to us, crucifiers of thy Son, now and at the hour of our death. *Amen.*"

Method of reciting the Rosary of the Seven Dolours.

℣. Come, O Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

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℣. Send forth thy spirit, and they shall be created.
℟. And Thou shalt renew the face of the earth.
℣. Remember thy congregation, which Thou hast possessed from the beginning.
℟. Lord, hear my prayer.
℣. And let my supplication come unto Thee.

Let us pray.

ENLIGHTEN our minds, we beseech Thee, O Lord, with the light of thy brightness, that we may see what we ought to do, and be able to do what is right: Through Jesus Christ our Lord. *Amen.*

I.

Let us meditate, with profound humility, upon the first Dolour, when the Blessed Virgin Mary, having presented her only Son in the temple, and placed Him in the arms of the holy old man, Simeon, he said to her, "This will be a sword which will pierce thine own heart," by which he foretold the Passion and Death of Christ.

Pater once, and Ave Maria seven times.

O most sorrowful Mary, I compassionate the grief of thy tender heart at the prophecy of the holy old man, Simeon. O beloved Mother, through that afflicted heart obtain for me the virtue of humility and the gift of the holy fear of God. *Amen.*

II.

The second Dolour of the Blessed Virgin Mary was her flight into Egypt, in order to avoid the persecution of the impious Herod, who cruelly sought to slay her beloved Son.

Pater once, and Ave Maria seven times.

O most sorrowful Mary, I compassionate those afflictions which thy most sensitive heart endured during the flight into Egypt, and the dwelling there. O beloved Mother, by that afflicted heart, obtain for me the virtue

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of liberality, especially towards the poor, and the gift of piety. *Amen.*

III.

The third Dolour was when the Blessed Virgin, having gone to the temple, at the Feast of the Passion, with St. Joseph and her beloved Son Jesus, on her return to her home lost her Child, and for three days mourned the loss of her only joy.

Pater once, and Ave Maria seven times.

O most sorrowful Mary, I compassionate that intense distress which thine anxious heart experienced on the loss of thy dearest Jesus. O beloved Mother, by that deeply-troubled heart, obtain for me the virtue of chastity and the gift of knowledge. *Amen.*

IV.

The fourth Dolour was when the Blessed Virgin met her dear Son going to Calvary, to be crucified for our salvation, bearing on his tender shoulders the heavy weight of the cross.

Pater once, and Ave Maria seven times.

O most sorrowful Mary, I compassionate the consternation which thy maternal heart experienced when thou didst meet Jesus bearing his cross. O beloved Mother, by that deep distress of thy tender heart, obtain for me the virtue of patience and the gift of fortitude. *Amen.*

V.

The fifth Dolour was when the Blessed Virgin beheld her Divine Son raised up on the hard wood of the cross, the blood streaming from every part of his sacred Body.

Pater once, and Ave Maria seven times.

O most sorrowful Mary, I compassionate that martyrdom which thy generous heart endured in witnessing the last agony of Jesus. O beloved Mother, by that

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martyred heart, obtain for me the virtue of temperance and the gift of counsel. *Amen.*

VI.

The sixth Dolour of the Blessed Virgin was when her beloved Son, after having been pierced with a lance, was taken down from the cross, where He had been so cruelly put to death, and laid on her most pure bosom.

Pater once, and Ave Maria seven times.

O most sorrowful Mary, I compassionate that wound which thy mournful heart endured from the lance which tore the side of Jesus, and wounded his most lovely Body. O beloved Mother, by thy pierced heart, obtain for me the virtue of fraternal charity and the gift of understanding. *Amen.*

VII.

The seventh and last Dolour of our Blessed Lady, the special advocate of us miserable sinners, her servants, was when she accompanied the most holy Body of her Son to the sepulchre.

Pater once, and Ave Maria seven times.

O most sorrowful Mary, I compassionate the convulsion which thy most loving heart experienced at the burial of Jesus. O beloved Mother, by this extreme grief of thy sacred heart, obtain for me the virtue of diligence and the gift of wisdom. *Amen.*

Let us now say the *Ave* three times in honour of the tears shed by our Lady during her Dolours, in order to obtain tears for our sins. *Ave three times.*

Pray for us, O most sorrowful Virgin, that we may be made worthy of the promises of Christ.

Look down upon us, deliver us and save us from all trouble in the power of Jesus Christ. *Amen.*

Imprint, O Lady, thy wounds upon my heart, that I may read therein sorrow and love—sorrow, to endure every sorrow for thee; love, to despise every love for thee. *Amen.*

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PRAYER TO THE HOLY VIRGIN, MOTHER OF SORROWS.

MOST Holy Mother of Sorrows, by that intense martyrdom which Thou didst suffer at the foot of the cross during the three hours of the agony of Jesus, deign to aid us all, who are the children of thy sorrows, in our last agony, that by thy prayers we may pass from our bed of death to adorn thy crown in paradise.

Gloria Patri, &c., three times.

Mother of mercy, Mother of grace,
Mother, help a fallen race:
Shield us when the foe is nigh,
And receive us when we die.

℣. From sudden and unprovided death,
℟. Deliver us, O Lord.
℣. From the snares of the devil,
℟. Deliver us, O Lord.
℣. From everlasting death,
℟. Deliver us, O Lord.

Let us pray.

GOD, who for the salvation of the human race hast, in the most bitter death of thy Son, made for us both an example and a refuge, grant, we beseech Thee, that in the last peril, at the hour of our death, we may be made worthy to experience the effect of this great charity, and so to be associated in the glory of the Redeemer Himself: through the same Jesus Christ thy Son.

LITANY OF OUR LADY OF PERPETUAL SUCCOUR.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us

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Christ, graciously hear us.
God the Father of heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*
Holy Mary, *pray for us.*
Holy Mother of God, *pray for us.*
Holy Virgin, conceived without sin, *pray for us.*
Our Lady of Perpetual Succour, *pray for us.*
We sinners call to thee, *pray for us.*
O Mary, ever help us.
That we may love God with our whole hearts,
That we may be conformable in all things to thy Divine Son Jesus,
That we may have a tender and heartfelt devotion to thee, most holy Virgin,
That we may hate with all our strength, sin, the only evil,
That we may frequently remember our last end,
That we may often and worthily receive the most Holy Sacrament,
That we may avoid with all our strength, proximate occasions of sin,
That we may not neglect prayer a single day of our lives,
That we may have recourse to prayer in the hour of temptation,
That we may generously forgive our enemies, and wish well to all men,
That we may not defer our conversion from day to day,
That we may zealously labour to overcome our bad habits,
That we may live and die in the grace of God,
In all concerns of soul and body,
In sickness and pain,
In persecution and dereliction,
In sorrow and affliction of all kinds,
In time of unholy war, and infectious diseases,

O Mary, ever help us.

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In struggles against the inclinations of corrupt nature,
In assaults of evil spirits,
In temptations against the holy virtue of purity,
In all danger of sinning,
When we have reached the end of our earthly course,
When lying on our death-bed,
When the thought of our approaching dissolution shall fill us with fear and horror,
When in the hour of final separation from all, evil spirits shall try to drive us to despair,
When the priest of the Lord shall have given us the last absolution and blessing,
When our relations and friends surround our bed, weeping and praying for us,
When our eyes have grown dim, and our hearts have ceased to beat,
When we have breathed forth our spirits into the hands of our Creator,
When our poor souls appear before our Divine Judge,
When the terrible judgment is about to be passed,
When suffering in the flames of purgatory, and pining for the vision of God,

O Mary, ever help us.

Lamb of God, who takest away the sins of the world:
Have mercy on us.
Lamb of God, who takest away the sins of the world:
Have mercy on us.
Lamb of God, who takest away the sins of the world:
Have mercy on us.

Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ.

O God, who hast willed that the Mother of thy only-begotten Son should be the Perpetual Succour of Christians on earth, grant us grace to call on her with confidence in all our necessities of soul and body, so that, saved through her protection and assistance, we may be brought to the everlasting vision of thy glory in heaven: through Jesus Christ our Lord. *Amen.*

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Devotions to the Sacred Heart of Jesus.

THAT the associates of the Sacred Heart may discharge the obligations required of them, they should daily repeat once the Lord's Prayer, Hail Mary, and the Creed, with the following aspiration:

"O sweetest Heart of Jesus, I implore
That I may ever love Thee more and more."

They should also spend one hour in the year, of their own choosing, in the presence of the Blessed Sacrament, in making Acts of Reparation, &c. &c.

TO Thee, O Sacred Heart of Jesus, I devote and offer up my life, thoughts, words, actions, pains, and sufferings. To Thee I consecrate my soul and body, with all the faculties and senses thereof, so that no part of my being may any longer be employed but in loving, serving, honouring, and glorifying Thee. Be Thou, O most Sacred Heart, the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of my death. Be Thou also, O most bountiful Heart, my justification at the throne of God, and screen me from his anger, which I have so justly merited. In Thee I place all my confidence; and convinced, as I am, of my own weakness, I rely entirely on thy compassionate mercy. Annihilate in me all that is displeasing and offensive to thy pure eye. Imprint thyself like a divine seal on my heart, that I may ever remember my obligations, and never be separated from Thee. May my name also, I beseech Thee, by thy tender goodness, ever be fixed and engraven in Thee, O Book of Life! and may I ever be a victim consecrated to thy glory, ever burning with the flames of thy pure love, and entirely penetrated with it for all eternity! In this I place all my happiness—this is all my desire—to live and die in no other quality but that of thy devoted servant. *Amen.*

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LITANY OF THE SACRED HEART.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus,
Heart of Jesus, formed in the womb of the most Blessed Virgin,
Heart of Jesus, hypostatically united to the Eternal Word,
Heart of Jesus, Sanctuary of the Divinity, and Tabernacle of the Most Holy Trinity,
Heart of Jesus, Temple of sanctity, and Fountain of all graces,
Heart of Jesus, most meek and humble,
Heart of Jesus, most chaste and obedient,
Heart of Jesus, furnace of love and Source of contrition,
Heart of Jesus, Treasure of wisdom and goodness,
Heart of Jesus, Throne of mercy and Abyss of all virtues,
Heart of Jesus, sorrowful in the garden, and spent with a bloody sweat,
Heart of Jesus, saturated with reproaches, and consumed for our sins,
Heart of Jesus, made obedient even unto the death of the cross,
Heart of Jesus, pierced through with a lance,
Heart of Jesus, Refuge of sinners,
Heart of Jesus, Fortitude of the just and Comfort of the afflicted,
Heart of Jesus, Strength of the tempted and Terror of the devils,

Have mercy on us.

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Heart of Jesus, Sanctification of hearts, *have mercy on us.*
Heart of Jesus, Perseverance of the good and Hope of the dying, *have mercy on us.*
Heart of Jesus, Joy of the blessed and Delight of all the saints, *have mercy on us.*
Lamb of God, who takest away the sins of the world: *Spare us, O Jesus.*
Lamb of God, who takest away the sins of the world: *Hear us, O Jesus.*
Lamb of God, who takest away the sins of the world: *Have mercy on us, O Jesus.*

℣. O most Sacred Heart of Jesus, have mercy on us.
℟. That we may worthily love Thee with our whole hearts.

Let us pray.

O GOD, who, out of thy immense love, hast given to the faithful the most Sacred Heart of thy Son, our Lord, as the object of thy tender affection, grant, we beseech Thee, that we may so love and honour this pledge of thy love on earth, as by it to merit the love both of Thee and thy gift, and to be eternally loved by Thee and this most blessed Heart in heaven: through the same Jesus Christ our Lord. *Amen.*

ROSARY OF THE SACRED HEART.

It is composed of five decades in honour of the five wounds of our dearest Lord.

MANNER OF RECITAL.

On the Cross—Anima Christi.

Soul of Christ, be my sanctification.
Body of Christ, be my salvation.
Blood of Christ, fill all my veins.
Water from Christ's side, wash out my stains.
Passion of Christ, my comfort be.
O good Jesus, listen to me:

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In thy wounds I fain would hide,
Ne'er to be parted from thy side.
Guard me, should the foe assail me;
Call me, when my life shall fail me;
Bid me come to Thee above,
With thy saints to sing thy love.
World without end. *Amen.*
(300 *days indulgence.*)

On the larger Beads.

Jesus, meek and humble of heart, make my heart like to thine. (300 *days indulgence.*)

On the small Beads.

Sweet Heart of my Jesus, make me love Thee ever more and more. (300 *days indulgence each time.*)

At the end of the ten.

"Sweet Heart of Mary, be my salvation." (300 *days indulgence each time.*)

Conclusion.

May the Sacred Heart of Jesus be everywhere loved. (100 *days indulgence.*)

Sacred Heart of Jesus, have mercy on us.

Sweet Heart of Mary, be my salvation. (300 *days indulgence.*)

Our Lady of the Sacred Heart, pray for us.

St. Joseph, friend of the Sacred Heart, pray for us. (100 *days indulgence.*)

Prayer.

O dearest Jesus! accept this little chaplet which we humbly offer in honour of thy Sacred Heart, renewing our solemn consecration with the resolution of repairing by an increase of love all the outrages It receives in the Adorable Sacrament of the Altar. *Amen.*

Indulgences.

These beads are a perfect treasury of indulgences; for the prayers which compose it are rich in this respect, as by saying them we may gain over 48 years indulgence; there is no need of special beads, that of the B. V. M. is sufficient.

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A Prayer before a Picture of the Sacred Heart of Jesus.

I (*N.N.*), desirous to make the best return in my power for thy benefits, and the most ample atonement for my transgressions, give Thee my heart, and consecrate my whole being to Thee, O amiable Jesus, and I purpose, with the assistance of thy grace, never more to offend Thee. (100 *days indulgence.*)

ACTS OF ADORATION TO THE SACRED HEART OF JESUS.

To be publicly recited in Catholic Churches on the first Friday in each Month.

✠

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Come, O Holy Ghost, replenish the hearts of thy faithful, and kindle in them the fire of thy love.

℣. Send forth thy Spirit, and they shall be created.

℟. And Thou shalt renew the face of the earth.

Let us pray.

O LORD God, of infinite goodness and mercy, grant us, we beseech Thee, the grace to be always directed and comforted by thy Holy Spirit: through Christ our Lord. *Amen.*

1. I ADORE thy Sacred Heart, O Jesus, in the most august sacrament of the altar, where Thou showest the wonderful excess of thy tender love. I thank thy infinite goodness, by which Thou hast instituted this Divine Sacrament, and hast prepared for us a sacred banquet, wherein we are nourished with thy own most precious Body and Blood. O most adorable Heart of Jesus, receive, I beseech Thee, my soul, with all its faculties, inflame it with the fire of thy divine love, and increase its fervour daily more and more.

Our Father. Hail Mary. Glory be to the Father.

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2. I ADORE thy Sacred Heart, O Jesus, in the most august sacrament of the altar, where Thou continuest to dwell, inflamed with desire that the hearts of all creatures should be united to thine, thereby to be replenished with thy most precious graces. I fervently thank thy incomprehensible charity for having so often visited my unworthy heart in the most holy sacrament; and I beg of Thee to give an additional proof of thy love, by enriching me with those graces and blessings which will render me pleasing in thy sight.

Our Father. Hail Mary. Glory be to the Father.

3. I ADORE thy Sacred Heart, O Jesus, in the most august sacrament of the altar, where so many ungrateful and unbelieving Christians do not adore Thee, nor acknowledge thy Divine presence. In reparation of the injury they commit against thy Divine Majesty, I come, penetrated with the most profound respect, to render Thee homage, and to protest, with a lively faith, that Thou art really present in the most holy sacrament. I earnestly beseech Thee to enlighten those unhappy souls who are buried in the darkness of error, that they may adore and proclaim the truth of this ineffable mystery.

Our Father. Hail Mary. Glory be to the Father.

4. I ADORE thy Sacred Heart, O Jesus, in the most august sacrament of the altar, where Thou art so little loved and so often insulted by many irreverent and sacrilegious communions. In reparation of such base ingratitude, I offer Thee the ardent love and respectful homage of those who entertain themselves in the presence of the Blessed Sacrament, and devoutly receive Thee in the Holy Communion. In union with their oblations, I offer Thee my poor but contrite heart, humbly begging of Thee to accept it, and imprint thereon, and on the hearts of all Christians, that love, respect, and gratitude with which we should be penetrated in the presence of this holy sacrament.

Our Father. Hail Mary. Glory be to the Father.

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5. I ADORE thy Sacred Heart, O Jesus, in the most august sacrament of the altar, where Thou remainest day and night, but seldom visited even by thy faithful servants. Accept, I beseech Thee, my poor desire to visit thy Divine Majesty in every temple throughout the Christian world, where Thou art present in the Blessed Sacrament: thus to invite, by my humble example, all creatures to correspond by frequent visits to the excess of thy love. But as I cannot effect this, I profoundly adore Thee here really present, and I adore Thee in spirit, wherever thou art in the most Blessed Sacrament, offering to thy Divine Majesty the adoration, homage, and praise of myriads of angels, who incessantly adore, honour, and glorify Thee, humbled for our sake, in this great pledge of thy love.

Our Father. Hail Mary. Glory be to the Father.

Let us pray.

GRANT, O Lord Jesus, that through the precious merits and inflamed love of thy most Sacred Heart, we may follow thy example, and partake of thy bountiful redemption: who livest and reignest, world without end. *Amen.*

AN ACT OF REPARATION TO THE SACRED HEART.

To be made on the Feast itself, or at any other time, in presence of the Blessed Sacrament.

O MOST amiable and admirable Heart of Jesus, centre of all hearts, glowing with charity and inflamed with zeal for the interest of thy Father and the salvation of mankind! O Heart, ever sensible of our misery, and ever ready to redress our evils; the real victim of love in the Holy Eucharist, and a propitiatory sacrifice for sin on the altar of the cross! Seeing that the generality of Christians make no other return for these thy mercies than contempt for thy

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favours, forgetfulness of their own obligations, and ingratitude to Thee, the best of benefactors, is it not just that we, thy servants, penetrated with the deepest sense of such iniquities, should, as far as in our power, make a due and satisfactory reparation of honour to thy most Sacred Majesty? Prostrate, therefore, in body, and humbled in mind before heaven and earth, we solemnly declare our utter detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on thy tender Heart—insufferable the weight of our iniquities, which pressed thy face to the earth in the Garden of Olives—and insurmountable thy anguish when, expiring with love, grief, and agony on Mount Calvary, in thy last breath Thou wouldst reclaim sinners to their duty and repentance. This we know, O dear Redeemer, and would most willingly redress these thy sufferings by our own, or share with Thee in thine.

O merciful Jesus, ever present on our altars, and with a heart open to receive all who labour and are burdened! O adorable Heart of Jesus, source of true contrition, impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail our sins and the sins of the world. Pardon, Divine Jesus, all the injuries and outrages done to Thee in the course of thy holy life and bitter passion. Pardon all the impieties, irreverences, and sacrileges which have been committed against Thee in the Holy Sacrament of the Eucharist since its institution. Graciously receive the small tribute of our sincere repentance as an agreeable offering in thy sight, and in requital for the benefits we daily receive from thy altar, where Thou art a living and a continual sacrifice, and in union with that bloody holocaust Thou didst present to thy Eternal Father on Mount Calvary.

Sweet Jesus, give thy blessing to the ardent desire we now entertain, and the holy resolution we have taken of ever loving and adoring Thee with our whole heart in the sacrament of thy love, thus to repair, by a true conversion of heart, and a zeal for thy glory, our

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past negligence and infidelities. Be Thou, O adorable Heart, who knowest the clay of which we are formed, be Thou our mediator with thy heavenly Father, whom we have so grievously offended; strengthen our weakness, confirm our resolution, and with thy charity, humility, meekness, and patience, cover the multitude of our iniquities. Be Thou our support, our refuge, and our strength, that nothing henceforward, in life or death, may separate us from Thee. *Amen.*

An indulgence of 100 *days, once a day, to those who shall make the following offering with a contrite heart:—*

"My loving Jesus, I give Thee my heart and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness to grace, and with thine aid I purpose never to sin again."

MEMORARE TO THE SACRED HEART.

REMEMBER, O most sweet Jesus, that none who have recourse to thy Sacred Heart, implored its assistance, or called for mercy, have ever been abandoned. Filled and animated by this same confidence, O Divine Heart, Ruler of all hearts, we fly to Thee, and groaning beneath the weight of our sins, we prostrate ourselves before Thee. Despise not our feeble prayers, but listen to them with a favourable ear, and vouchsafe to answer them. Show us that Thou art the Heart of the best of Fathers, and that He who has deigned to give Thee to us as our salvation, will, through Thee, receive our prayers. *Amen.*

Remember, O sweetest Lady of the Sacred Heart, the power you have over the Heart of your adorable Son. Filled with confidence in your merits, we come to implore your protection, O glorious Queen of the Heart of Jesus! Queen of that Heart which is the inexhaustible source of every grace, and which you can open to us to pour down all the treasures of love and

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mercy that it contains, grant, we beseech thee, the favours we solicit. No, you will not refuse us: and since you are our own Mother, O Lady of the Sacred Heart. hear our petitions favourably, and obtain them from the Divine Heart of Jesus. May the Sacred Heart of Jesus be everywhere loved. Our Lady of the Sacred Heart, pray for us.

O glorious Saint Joseph, through the love you bear to Jesus Christ, and for the glory of his name, obtain for us all the helps and graces necessary for our spiritual and temporal welfare, particularly the grace of a happy death, and the special favours we now implore. Obtain for us perfect conformity to the divine will; be our guide, father, and model in the interior life, that we may merit to die as thou didst, in the arms of Jesus and Mary.

Daily Offering.

DIVINE Heart of Jesus, I offer you all my good works for the conversion of sinners, and all the indulgences that I can gain, for the relief of the poor souls.

Devotions to St. Joseph,

PATRON OF THE UNIVERSAL CHURCH.

LITANY OF ST. JOSEPH.

LORD, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.

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God the Father of heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*
Holy Mary, Spouse of Joseph,
Holy Joseph, Spouse of the Virgin Mary,
Nursing-father of Jesus,
Man according to God's own heart,
Faithful and prudent servant,
Guardian of the virginity of Mary,
Companion and solace of Mary,
Most pure in virginity,
Most profound in humility,
Most fervent in charity,
Most exalted in contemplation,
Who wast declared to be a just man by the testimony of the Holy Ghost Himself,
Who wast enlightened above all in heavenly mysteries,
Who was the chosen minister of the counsels of the Most High,
Who was taught from above the mystery of the Incarnate Word,
Who didst journey to Bethlehem with Mary thy Spouse,
Who, finding no place in the inn, didst betake thyself to a stable,
Who wast thought worthy to be present when Christ was born and laid in a manger,
Who didst bear in thine arms the Son of God,
Who didst receive the blood of Jesus at his Circumcision,
Who didst present Him to his Father in the Temple, with Mary his Mother,
Who, at the warning of the angel, didst fly into Egypt with the Child and his Mother,
Who, when Herod was dead, didst return with them into the land of Israel,

Pray for us.

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Who for three days, with Mary his Mother, didst seek sorrowing the Child Jesus, when He was lost at Jerusalem.
Who, after three days, didst with joy find Him sitting in the midst of the doctors,
Who hadst the Lord of lords subject to thee on earth,
Who wast the happy witness of his hidden life and sacred words,
Who didst die in the arms of Jesus and Mary,
Whose praise is in the Gospel: the Spouse of Mary, of whom was born Jesus,
Humble imitator of the Incarnate Word,
Powerful support of the Church,
Our advocate, *St. Joseph, hear us.*
Our patron, *St. Joseph, graciously hear us.*
In all our necessities, *St. Joseph, help us.*
In all our distresses,
In the hour of death,
Through thy most chaste espousals,
Through thy paternal care and fidelity,
Through thy love of Jesus and Mary,
Through thy labours and toils,
Through all thy virtues,
Through thy exalted honour and eternal blessedness.
Through thy faithful intercession,
We, thy clients, *Beseech thee hear us.*
That thou wouldst vouchsafe to obtain for us, from Jesus, the pardon of our sins,
That thou wouldst vouchsafe to commend us faithfully to Jesus and Mary,
That thou wouldst vouchsafe to obtain for all, both virgins and married, the chastity belonging to their state,
That thou wouldst vouchsafe to obtain for all congregations, perfect love and concord,
That thou wouldst vouchsafe to direct all rulers and prelates in the government of their subjects,

Pray for us.

St Joseph, help us.

We beseech thee, hear us.

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That thou wouldst vouchsafe to assist all parents in the Christian education of their children,
That thou wouldst vouchsafe to protect all those who rely upon thy patronage,
That thou wouldst vouchsafe to support, with thy paternal help, all congregations instituted under thy name and patronage,
That thou wouldst vouchsafe to visit and stand by us, with Jesus and Mary, in the last moment of our life,
That thou wouldst vouchsafe to succour, by thy prayers and intercession, all the faithful departed,
O chaste spouse of Mary,
O faithful nursing-father of Jesus,
Holy Joseph,

We beseech thee hear us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ, hear us.
Christ, graciously hear us.

℣. Pray for us, O blessed Joseph.
℟. That we may be made worthy of the promises of Christ.

Let us pray.

O GOD, who didst choose St. Joseph to be the Spouse of Blessed Mary, ever Virgin, and to be the Guardian and Foster-father of thy beloved Son, our Lord Jesus Christ; we humbly beseech Thee to grant us, through his patronage and merits, such purity of mind and body that, being clean from every stain, and clothed with the true marriage garment, we may, by thy great mercy, be admitted to the heavenly nuptials: through the same Jesus Christ our Lord. *Amen.*

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Graces attached to the wearing of the Cord of St. Joseph.

Graces precious to the piety of St. Joseph's servants are attached to the wearing of his Cord. They are:—

1. St. Joseph's special protection.
2. Purity of soul.
3. The grace of chastity.
4. Final perseverance.
5. Particular assistance at the hour of death.

Prayers of the Holy Cord.

Recite daily, in honour of St. Joseph, seven times *Gloria Patri*, together with the following prayer:—

O St. Joseph, Father and Protector of Virgins, to whose faithful custody Christ Jesus, innocence itself, and Mary, Virgin of virgins, were committed, I pray and beseech thee, by these dear pledges, Jesus and Mary, that being preserved from all uncleanness, I may with spotless mind, pure heart, and chaste body, ever most chastely serve Jesus and Mary all the days of my life. *Amen.* (*One year's indulgence for priests.*)

Act of Consecration to the Patriarch St. Joseph.

MOST glorious Patriarch, chastest spouse of the great Mother of God, and reputed father of my Lord Jesus Christ, my loving St. Joseph, confiding in the greatness of thy holiness, and inflamed with the love which Jesus and Mary bore thee, I choose thee this day in their presence to be my especial protector, advocate, and patron; and I firmly purpose to keep this devotion to thee always burning within my heart. And since I know that thou wert appointed by the Eternal Father to be the head of the Holy Family upon earth, I desire to be one of its devoted servants and friends, and I beg of thee to admit me into their number. I desire, unworthy sinner though I be, to render to thee also the homage which I pay to the Infant Jesus and to his Virgin Mother. I beseech thee

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also, O my most glorious father St. Joseph, to obtain for me, through thy great merits, and by thy most powerful intercession, the grace to imitate in my life thy most holy conversation with Jesus and Mary, so that I too, like thyself, may enjoy the assistance of Jesus and of Mary at my death, and in their arms may breathe forth my soul, saying, Jesus, Mary, and Joseph I give you my heart and my soul. *Amen.*

Associates of the Archconfraternity of St. Joseph have to say daily one *Hail Mary*, &c., followed by the invocation, "St. Joseph, intercede for us" (*three times*).

Prayer to St. Joseph.

O HOLY Joseph, chaste spouse of the Mother of God, most glorious advocate of all such as are in danger or in their last agony, and most faithful protector of all the servants of Mary, your dearest spouse, I, ——, in the presence of Jesus and Mary, do from this moment choose you for my powerful patron and advocate, for the obtaining a most happy death; and I firmly resolve and purpose never to forsake you, and never to say or do, or even to suffer any under my charge to say or do anything against your honour. Receive me, therefore, for your perpetual servant, and recommend me to the constant protection of Mary, your dearest spouse, and to the everlasting mercies of Jesus my Saviour. Assist me in all the actions of my whole life, all which I now offer to the greater and everlasting glory of Jesus and Mary, as well as to your own. Never, therefore, forsake me; and whatsoever grace you see most necessary and profitable to me, obtain it for me now and at the hour of my death, to which I now invite you, against the uncertain hour in which it shall happen, that whatsoever at this moment, and on my death-bed, I cannot of myself obtain, may, by your gracious intercession, be bestowed on me by the Saviour of my soul, our Lord Jesus Christ, who, together with the Father and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.* (*See also p.* 205.)

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THE LITANY OF SAINTS.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnaby,
St. Luke,

Pray for us.

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St. Mark,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominick,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecily,
St. Catherine,
St. Anastasia,
All ye holy Virgins and Widows,
All ye men and women, Saints of God, *Make intercession for us.*

Pray for us.

Be merciful to us: *Spare us, O Lord.*
Be merciful to us: *Graciously hear us, O Lord.*

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From all evil,
From all sin,
From thy wrath,
From a sudden and unprovided death,
From the deceits of the devil,
From anger, hatred, and all ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of thy holy incarnation,
Through thy coming,
Through thy nativity,
Through thy baptism and holy fasting
Through thy cross and passion,
Through thy death and burial,
Through thy holy resurrection,
Through thy admirable ascension,
Through the coming of the Holy Ghost, the Comforter,
In the day of judgment,
We sinners, *beseech Thee to hear us.*

O Lord, deliver us.

That Thou spare us,
That Thou pardon us,
That Thou vouchsafe to bring us to true penance,
That Thou vouchsafe to govern and preserve thy holy Church,
That Thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in thy holy religion,
That Thou vouchsafe to humble the enemies of thy holy Church,
That Thou vouchsafe to give peace and true concord to Christian kings and princes,
That Thou vouchsafe to grant peace and unity to all Christian people,
That Thou vouchsafe to confirm and preserve us in thy holy service,
That Thou lift up our minds to heavenly desires,
That Thou render eternal good things to all our benefactors,

We sinners, beseech Thee to hear us.

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That Thou deliver our souls, and those of our brethren, kinsfolk, and benefactors, from eternal damnation,
That Thou vouchsafe to give and preserve the fruits of the earth,
That Thou vouchsafe to give eternal rest to all the faithful departed,
That Thou vouchsafe graciously to hear us, Son of God,

We sinners, &c.

Lamb of God, who takest away the sins of the world: *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world: *Hear us, O Lord.*
Lamb of God, who takest away the sins of the world: *Have mercy on us.*
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, &c. (*in secret*).
℣. And lead us not into temptation.
℟. But deliver us from evil. *Amen.*

Psalm lxix.

INCLINE unto my aid, O God: O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them forthwith be turned backward, and blush for shame, that desire evils to me.

Let them be turned backward, and blush, and be put to shame, who say to me, It is well! it is well!

Let all that seek Thee be glad and rejoice in Thee: and let those who love thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, assist me.

Thou art my helper and my deliverer: O Lord, make no delay.

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℣. Glory, &c. ℟. As it was, &c.
℣. Save thy servants.
℟. Who put their trust in Thee, my God.
℣. Be to us, O Lord, a tower of strength.
℟. Against the face of the enemy.
℣. Let not the enemy prevail against us.
℟. Nor the son of iniquity have power to hurt us.
℣. O Lord, deal not with us according to our sins.
℟. Nor reward us according to our iniquities.
℣. Let us pray for our chief bishop [*N.*].
℟. May the Lord preserve him, and prolong his life, and make him happy on earth, and deliver him not up to the will of his enemies.
℣. Let us pray for our benefactors.
℟. Vouchsafe, O Lord, for thy name's sake, to render eternal life to all those who do us good.
℣. Let us pray for the faithful departed.
℟. Give them, O Lord, eternal rest, and let perpetual light shine unto them.
℣. May they rest in peace.
℟. Amen.
℣. For our absent brethren.
℟. Save thy servants, O my God, who put their trust in Thee.
℣. Send them help, O Lord, from thy sanctuary.
℟. And from Sion protect them.
℣. O Lord, hear my prayer.
℟. And let my supplication come unto Thee.
℣. May the Lord be with you.
℟. And with thy spirit.

Let us pray.

O GOD, whose property it is always to have mercy and to spare, receive our petitions, that we, and all thy servants, who are bound by the chains of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech Thee, O Lord, the prayers of thy suppliants, and pardon us our sins, who confess them

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to Thee; that of thy bounty Thou mayest grant us pardon and peace.

Out of thy clemency, O Lord, show us thy unspeakable mercy, that so Thou mayest both acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to Thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and Eternal God, have mercy on thy servant [*N.*], our chief bishop, and direct him according to thy clemency in the way of everlasting salvation; that by thy grace he may desire the things that are agreeable to thy will, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace which the world cannot give, that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy Holy Spirit, to the end we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, that by pious supplication they may obtain the pardon they have always desired.

Direct, we beseech Thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may always begin from Thee, and by Thee be happily ended.

O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to those whom Thou foreknowest shall be thine by faith and good works, we humbly beseech Thee that they for whom we have proposed to offer our prayers, whether this world still detains them in the flesh, or another

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hath already received them divested of their bodies, may, by the clemency of thine own goodness, and the intercession of thy saints, obtain pardon and full remission of all their sins: through our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. ℟. *Amen.*

℣. May the Lord be with you.

℟. And with thy spirit.

℣. May the almighty and merciful Lord graciously hear us. ℟. *Amen.*

℣. May the souls of the faithful departed, through the mercy of God, rest in peace. ℟. *Amen.*

A Prayer to a Patron Saint.

I REJOICE with thee, O most beloved protector, St. ——, for all the good things of nature and of grace which thou hast received from God, and for the glory which, with the Father, the Son, and the Holy Ghost, thou dost enjoy, and wilt enjoy for all eternity, and I pray thee assist me in arriving at the same beatitude.

Our Father, Hail Mary, and Glory be to the Father.

A Prayer to one's Angel-Guardian.

O MOST faithful companion, appointed by God to be my guardian, my protector, and defender, and who never leavest my side, how shall I thank thee for thy faithfulness and love, and for all the benefits which thou hast conferred upon me? Thou watchest over me while I sleep; thou comfortest me when I am sad; thou liftest me up when I am down; thou avertest the dangers that threaten me; thou warnest me of those that are to come; thou withdrawest me from sin, and excitest me to good; thou exhortest me to penance when I fall, and reconcilest me to God. Long ago should I have been thrust down into hell, unless by thy prayers thou hadst turned away from me the anger of God. Leave me not, nor forsake me ever, I beseech thee, but still comfort me in adversity, restrain me in

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prosperity, defend me in danger, assist me in temptations, lest at any time I fall beneath them. Offer up in the sight of the Divine Majesty my prayers and groanings, and all my works of piety, and make me to persevere in grace until I come to everlasting life. *Amen.*

THE LITANY OF THE HOLY FAMILY.

LORD, have mercy on us.
Lord, have mercy on us.
Christ, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity one God, *Have mercy on us.*
Jesus, Mary, and Joseph,
Jesus, Mary, and Joseph, worthy objects of our reverence and love,
Jesus, Mary, and Joseph, by the voice of all ages called the Holy Family,
Jesus, Mary, and Joseph, names for ever blessed of the Father, the Mother, and the Child, who compose the Holy Family,
Jesus, Mary, and Joseph, image on earth of the august Trinity,
Holy Family, tried by the greatest contradictions,
Holy Family, afflicted in your journey to Bethlehem,
Holy Family, rejected by all, and obliged to take refuge in a stable,

Have pity on us.

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Holy Family, saluted by the concerts of the angels,
Holy Family, visited by the poor shepherds,
Holy Family, venerated by the Wise Men,
Holy Family, persecuted and exiled in a strange country,
Holy Family, hidden and unknown at Nazareth,
Holy Family, model of Christian families,
Holy family, living in peace and charity,
Holy Family, whose Head is a model of paternal vigilance,
Holy Family, whose Spouse is a model of maternal care,
Holy Family, whose Child is a model of obedience and filial piety,
Holy Family, who led a poor, laborious, and penitent life,
Holy Family, poor in the goods of the world, but rich in the goods of heaven,
Holy Family, despised by the world, but great before God,
Holy Family, our support in life, our hope in death,
Holy Family, patrons and protectors of our Confraternity,
Jesus, Mary, and Joseph,

Have pity on us.

Lamb of God, who takest away the sins of the world: *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world: *Hear us, O Lord.*
Lamb of God, who takest away the sins of the world: *Have mercy on us.*
Christ, hear us.
Christ, graciously hear us.

Let us pray.

O GOD of goodness and mercy, who hast been pleased to call us to this Confraternity of the Holy Family, grant that we may always honour and

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imitate Jesus, Mary, and Joseph, so that pleasing them on earth we may enjoy their presence in heaven: through the same Jesus Christ our Lord. *Amen.*

Invocation of Jesus, Mary, and Joseph.

JESUS, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe out my soul in peace with you.

(300 *days indulgence.*)

Memorare to St. Joseph.

REMEMBER, O most amiable, most benevolent, most kind, and most merciful father, St. Joseph, that the great St. Teresa assures us that she never had recourse to thy protection without obtaining relief. Animated with the same confidence, O dear St. Joseph, I come to thee, and groaning under the heavy burden of my many sins, I prostrate myself at thy feet. O most compassionate father, do not, I beseech thee, reject my poor and miserable prayers, but graciously hear and grant my petition. *Amen.*

St. Joseph, friend of the Sacred Heart, pray for us.

(100 *days indulgence.*)

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Occasional Prayers.

In any Tribulation.

O ALMIGHTY GOD, despise not thy people, who cry unto Thee in their affliction; but for the glory of thy name, turn away their anger, and help us in our tribulations: through, &c.

In Time of Famine or Pestilence.

GRANT, we beseech Thee, O Lord, an answer to our hearty supplications, and, thy wrath being appeased, turn away from us this famine [or pestilence], that the hearts of men may know that these scourges proceed from thine anger, and cease by thy mercy: through, &c.

In Times of great Mortality.

("*Exaudi nos, Deus.*")

HEAR us, O God of our salvation, and deliver thy people from the terrors of divine anger, and make them secure by the bountifulness of thy mercy: through, &c.

For our Friends.

O GOD, who, by the grace of the Holy Spirit, hast poured into the hearts of thy faithful the gifts of charity, grant to thy servants, for whom we implore thy mercy, health of body and soul, that they may love Thee with all their strength, and cheerfully perform those things which are pleasing unto Thee: through, &c.

For a Friend in Distress.

VOUCHSAFE, O merciful Lord, to afford the sweetness of thy comfort to thy afflicted servant, *N.*, and to remove, according to thy accustomed mercy, the heavy burden of his [or her] calamities. Give him, I humbly beseech Thee, patience in his sufferings, resignation to thy good pleasure, perseverance in thy service, and a happy translation from this afflicting life to thy eternal felicity. *Amen.*

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For Another's Conversion.

O DIVINE and adorable Saviour, Thou who art the Way, the Truth, and the Life, I beseech Thee to have mercy upon *N.*, and bring him [*or* her] to the knowledge and love of thy truth. Thou, O Lord, knowest all his darkness, his weakness, and his doubts; have pity upon him, O merciful Saviour; let the bright beams of thy eternal truth shine upon his mind; clear away the cloud of error and prejudice from before his eyes, and may he humbly submit to and embrace with his whole heart the teaching of thy Church. Oh! let not the soul for whom I pray be shut out from thy blessed fold. Unite him to thyself in the sacraments of thy love, and grant that, partaking of the blessings of thy grace in this life, he may come at last to the possession of those eternal rewards which Thou hast promised to all those who believe in Thee and who do thy will. Hear this my petition, O merciful Jesus, who, with the Father and the Holy Ghost, livest and reignest ever and ever. *Amen.*

A Prayer to beg the Divine Direction in the choice of a State of Life.

O ALMIGHTY God, whose wise and amiable providence watches over every human event, deign to be my light and my counsel in all my undertakings, particularly in the choice of a state of life. I know that on this important step my sanctification may, in a great measure, depend. I know that I am incapable of discerning what may be best for me; therefore I cast myself into thy arms, beseeching Thee, my God, who hath sent me into the world only to love and serve Thee, to direct, by thy grace, every moment and action of my life to the glorious end of my creation. I renounce most sincerely every other wish than to fulfil thy designs on my soul, whatever they may be, and I beseech Thee to give me the grace, by imbibing the true spirit of a Christian, to qualify myself for any station thy adorable providence may hereafter assign

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me. O my God, whenever it may become my duty to make a choice, do Thou be my light and my counsel, and mercifully deign to "make the way known to me wherein I should walk, for I have lifted up my soul to Thee" (Ps. cxlii. 8). Preserve me from listening to the suggestions of my own self-love, or worldly prudence, in prejudice to thy holy inspirations. "Let thy good Spirit lead me into the right way" (Ps. cxlii. 9), and thy adorable providence place me, not where I may be happiest, according to the world, but in that state in which I shall love and serve Thee most perfectly, and meet with most abundant means for working out my salvation. This is all that I ask, and all that I desire; for what would it avail me to gain the whole world, if, in the end, I were to lose my soul, and be so unfortunate as to prefer temporal advantages and worldly honours to the enjoyment of thy divine presence in a happy eternity?

A Novena to St. Patrick, Apostle of Ireland.

O BLESSED St. Patrick, glorious Apostle of Ireland, who didst become a friend and father to me for ages before my birth, hear my prayer, and accept for God the sentiments of gratitude and veneration with which my heart is filled. Through thee I have inherited that faith which is dearer than life. I now make thee the representative of my thanks, and the mediator of my homage to Almighty God. Most holy father and patron of my country, despise not my weakness: remember that the cries of little children were the sounds that rose, like a mysterious voice from heaven, and invited thee to come amongst us. Listen, then, to my humble supplication: may my prayer ascend to the throne of God, with the praises and blessings which shall ever sanctify thy name and thy memory in the Irish Church. May my hope be animated by the patronage and intercession of our forefathers, who now enjoy eternal bliss, and owe their salvation, under God, to thy courage and charity. Obtain for me grace to love God with my whole heart,

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to serve Him with my whole strength, and to persevere in good purposes to the end. O faithful shepherd of the Irish flock, who wouldst have laid down a thousand lives to save one soul, take my soul, and the souls of my countrymen, under thy especial care. Be a father to the Church of Ireland and her faithful people. Grant that all hearts may share the blessed fruits of that Gospel you planted and watered. Grant that, as our ancestors of old had learned, under thy guidance, to unite science with virtue, we, too, may learn, under thy patronage, to consecrate all Christian duty to the glory of God. I commend to thee my native land, which was so dear to thee while on earth. Protect it still, and, above all, direct its chief pastors, particularly those who teach us. Give them grace to walk in thy footsteps, to nurture the flock with the word of life and the bread of salvation, and to lead the heirs of the saints thou hast formed to the possession of that glory which they with you enjoy in the kingdom of the blessed: through Christ Jesus, our Lord. *Amen.*

℣. Pray for us, O glorious St. Patrick.

℟. And obtain for us the intention of this Novena.

An Agnus Dei.

This is a piece of virgin wax, impressed with the image of the Lamb of God upon it, and is blessed once every seven years with balsam and chrism by the Pope. The following prayer may be said by those who wear one.

O MY Lord Jesus Christ, the true Lamb who takest away the sins of the world, by thy mercy, which is infinite, pardon my iniquities, and by thy Sacred Passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in thy honour, as a preventative against my own weakness, and as an incentive to the practice of that meekness, humility, and innocence which Thou hast taught us. I offer myself up to Thee as an entire oblation, and in memory of that sacrifice of love which Thou didst offer for me on the cross, and in satisfaction for my sins. Accept this oblation, I beseech Thee, O my God, and may it be acceptable to Thee in the odour of sweetness. *Amen.*

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PART II.

COMPRISING CHIEFLY PENITENTIAL EXERCISES.

The Sacrament of Penance.

PREPARATION FOR CONFESSION.

THERE is scarcely any duty of greater importance in religion than to receive the sacrament of Penance with the necessary dispositions.

Every child of humanity has certain well-defined duties to perform, growing out of his relation either with his God, his neighbour, or himself; some greater, some lesser; on some depends his perfection, on some his very salvation; regarding some he may exercise a certain freedom of election, concerning others he can only choose as God Himself directs; the due performance of some will render him not only happy in this life, but everlastingly in the next; while the neglect or bad execution of others would entail an irreparable loss.

Now, amongst those duties which may be termed absolute, essential, all-important, and necessary, must be classed the *paramount* and *peremptory* duty of every sinner—desiring to be reconciled with his offended God—to approach with worthy dispositions the sacred tribunal of Penance; or, in plainer terms, *to make a good confession*. This may be called, for poor fallen nature, *the great duty of life*.

Though we have seven founts or channels of grace springing up in and flowing through the Catholic Church, they differ much in character or end. They all have some visible sign or figure of invisible grace, so far as each and every one is appointed by Christ our Lord to be a means of conduit for his all-holy grace to flow to the Christian soul.

Penance is as indispensable for those who have fallen into sin after baptism as baptism itself is for such as have never been baptised. It is a second plank after the shipwreck of sin, without which the sinner must inevitably perish. But then it is to be observed that this sacrament must be received with the necessary dispositions. The cleansing of the baptismal robe, and restoring it to its original purity, are not to be effected

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without much labour and application. Reason itself dictates that it would be absurd to expect a sacrament to *force grace* into a soul which, from its own evil dispositions, is often unfitted to receive it. And it would be equally absurd to imagine that the unchangeable justice of God, which could not be satisfied but by the sufferings of Jesus Christ—and which, notwithstanding these sufferings, doth still condemn to eternal torments the unrepenting sinner—should now be appeased by a superficial or outward compliance with this duty, accompanied, perhaps, with insincerity, gross negligence, or a fixed adherence to mortal sin, and therefore destitute of real sorrow, change of heart, and a firm purpose of amendment. The enormity of sin is the same at this day as it ever was; it is as unchangeable as God Himself, because it is essentially a rebellion against Him, a breach of his law, an insult offered to his eternal Majesty, and, consequently, not more remissible at present in the sacrament of Penance than at the earliest period of Christianity, when the severest discipline prevailed.

As it was then, so it is now; for sacraments to operate, there must be due dispositions. Hence there are for every sacrament *certain conditions* for the due reception of this grace, be it what theologians call the *first*, that is, the *infusion* of grace into a soul *bereft of it* by sin; or, the *second*, that is, an *increase* of the grace already there. And as there are different sacraments instituted for different ends, so there are different dispositions required for their worthy reception. So the sacrament of Penance has its necessary dispositions or conditions on the part of the penitent. In a Manual of Prayer it cannot be expected that these be explained. We can only briefly remind the reader that—

Before Confession.

A penitent must do *three* things, viz.:—

1. Pray to God for help to make a good confession.

2. Carefully examine his or her conscience to discover *in what* and *how often* sin has been committed, whether by *thought, word, deed,* or *omission.*

3. Excite himself or herself to sincere contrition, which necessarily includes a resolution not to sin again.

At Confession.

A penitent must also do *three* things, viz.:—

1. Kneeling down, ask the priest's blessing, saying: "Pray, Father, give me your blessing, for I have sinned," and *immediately* begin the Confiteor:

"I confess to Almighty God, to blessed Mary, ever a

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Virgin, to blessed Michael, the Archangel, to blessed John the Baptist, to the holy Apostles, Peter and Paul, to our holy Father, St. Augustine, to all the Saints, and to you Father, that I have sinned exceedingly in thought, word, and deed, through my fault (*here strike the breast lightly*), through my fault, through my most grievous fault:"* (*and then immediately add*), Since my last confession it is (*here mention the time*), and I have performed (*or not*) my penance, and now wish to accuse myself of ——— (*here mention the kind of sin, the number of times committed, and the circumstances which might change its nature, and finish with these words*): "For these, and for all other sins which I cannot recall to remembrance, and for all the sins of my past life which I wish to include in my confession, especially the sin of (*here a particular sin* MAY *be mentioned*), I am heartily sorry, I firmly purpose to amend, and I humbly ask pardon of God, and penance and absolution of you, my spiritual Father. Therefore, I beseech the blessed Mary, ever a Virgin, blessed Michael, the Archangel, blessed John the Baptist, the holy Apostles, Peter and Paul, our holy Father, St. Augustine, all the Saints, and you Father, to pray to the Lord our God for me." *Amen.*

2. The penitent should listen attentively to the penance and counsel given by the confessor, and, at this moment ask for advice, if needed, on any subject.

3. The penitent, with bended head and in humility of heart, should make a fervent act of contrition while the priest is giving absolution, and then return to the church to offer thanks to God for so great a mercy and goodness.

After Confession.

1. The first duty of the penitent is to return fervent thanks to God for the great blessing just received.

* *When there are many people waiting for confession, a penitent is recommended to say this prayer beforehand so as not to detain the priest.*

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2. To perform the sacramental penance, if possible or convenient, there and then.

3. To amend one's life; in other words, not to relapse into the same sins again.

These nine duties may be easily remembered by the following synopsis:—

The Sacrament of Penance, or the Great Remedy for Sin.

The Great Divisions.	*The Sub-Divisions.*
I. Acts of Penitent *before* Confession.	1. The Necessity of Prayer. 2. The Examen of Conscience. 3. The Indispensable condition of Sorrow for Sin.
II. Acts *at* Confession, or *in* the Confessional.	1. The Vocal Prayers. 2. The Accusation of Sin, or Confession, properly so-called. 3. The Advice, Penance, and Absolution of the Priest.
III. Acts of Penitent *after* Confession.	1. Prayer of Thanksgiving. 2. Performance of the Sacramental Penance. 3. The Amendment of Life.

Prayer for asking the Divine assistance.

O ALMIGHTY and most merciful God, I now sincerely desire to leave the by-paths of sin and infidelity, and I ardently desire to return to Thee, the Fountain of true life. I desire, like the prodigal, to enter into myself, and to arise without

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further delay and go home to my Father, though I am so unworthy to be called any more his child. I know Thou desirest not the death of any sinner, but would that he be converted and live. I know also thy mercies are above all thy works. I desire to confess my sins with all sincerity to Thee, and to thy minister; and, therefore, I now implore thy divine assistance and grace to make a diligent examination of my conscience. Oh, remove, then, every veil that hides any of my sins from me, that I may see them all in their true colours, understand their malice, and detest them from the bottom of my heart.

O Holy Spirit, Eternal Source of Light! mercifully vouchsafe to enlighten the darkness of my understanding, that I may clearly perceive the true state of my conscience. Thou, who hast created me, and art to be my Judge, dost fully behold the most secret recesses of my heart, show me now, therefore, my sins in as conspicuous a manner as I shall behold them when on the point of appearing at thy tremendous tribunal. My object at present is to prevent the rigorous account I must there give of all my thoughts, words, and actions; for were I now deficient in that sincere exactness which is necessary in the examination and confession of my sins, Thou wouldst infallibly correct, at thy unerring tribunal, the injustice and iniquity of such a proceeding. Discover, then, to me, O God! all those secret thoughts, irregular desires, criminal words and actions, or omissions of my duty, by which I may have violated thy sacred law, or scandalised my neighbour. Oh, do not permit self-love to seduce and blind me! but rather remove the veil it places before my eyes, that, beholding the true state of my interior, I may make a humble and sincere confession of my sins to thy minister.

But, O my God, though I can go astray from Thee fast enough when left to myself, yet I cannot make one step towards returning to Thee unless thy divine grace stir up and assist me. This grace, then, I most humbly implore, prostrate before thy throne of mercy. I beg it for the sake of Jesus Christ, my Redeemer, who died

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upon the cross for me and all sinners. Thou hast said: "There is joy in heaven for one sinner that does penance;" give me now the grace of true repentance, and let heaven rejoice at my conversion. Assist me in this great work by thy heavenly light, in order that I may discover all my imperfections and sins, in order to entertain such a horror for all that displeases so good a God, that I may never become guilty of such ingratitude any more.

Help me by your intercession, O merciful Mother of God; all ye angels and saints, pray for me.

The Examination of Conscience.

Examine yourself attentively, not only on the sins you have committed since your last confession, but also on the faults you have committed in making it; beware of scrupulosity or anxiety; for in this examination it is only necessary that you shall use such a moral diligence as any temporal concern might require, when it is neither your intention nor your interest to be deceived. For this purpose calmly remember the different occasions of sin which have fallen in your way, or to which your state or condition of life exposes you: the places you have frequented, the persons you have conversed with, &c,. in the doing of which the following table of sins will greatly assist you.

Sins against God.

In matters of Faith.—Have you been guilty of heresy or disbelief of any article of faith, or of voluntarily doubting of any article of faith? Have you rashly exposed yourself to the danger of infidelity by reading bad books, keeping bad company, going into places of worship belonging to other communions during the time of their service, and joining with them in their worship? Have you, by word or deed, denied your faith, or railed at or despised holy things? Have you been ignorant of the articles of your faith and the duties of your religion, or have you been negligent in instructing, or procuring the necessary instructions for those under your care? Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? Have you used charms or spells, or

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consulted fortune-tellers, or made use of any other superstitious practices to find out things to come, recover things lost, &c.? How often, and with what scandal and ill example to others?

Of Hope.—Have you despaired of salvation, or of the forgiveness of your sins? Have you rashly presumed upon God's goodness, continuing to offend Him because He is merciful; going on in your sins, without any thought of amendment, depending upon a death-bed repentance? Have you relied upon yourself rather than upon divine grace, or neglected for a long time to return to God by repentance, after falling into mortal sin?

Of Charity.—Have you loved any creature as much or more than God? Have you murmured against the providence of God, resisted his inspirations, refused to submit to his divine will, not prevented evil when you could and ought, or committed sin through human respect?

Of Religion.—Have you made a sacrilegious confession or communion? Have you received the sacrament of confirmation or matrimony in the state of mortal sin? Have you abused the holy Scripture, or profaned holy places or sacred things? Have you blasphemed God or his saints? Have you been negligent in the divine worship, seldom or never adoring or praising God, or giving Him thanks for his benefits? Have you prayed but seldom or with little attention? or omitted to make acts of faith, hope, and charity? Have you behaved with irreverence in the house of God, or broken any vow or solemn promise made to Him? Have you neglected to hear Mass on Sundays or holidays of obligation? or have you heard it with wilful distractions, or not taken care that your servants should hear it? Have you neglected confession or communion at Easter, or omitted the penance enjoined you, or acquitted yourself of these religious duties carelessly? Have you sworn falsely, or what you did not certainly know whether it was true or false? Have you broken

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your lawful oaths, or sworn to do anything that was wicked and unlawful? Have you had a custom of swearing rashly or inconsiderately, by the name of God, by your soul, or by way of imprecation upon yourself or others? Have you sworn by the blood or wounds of God, or any other blasphemous oath, or been accessory to others swearing, cursing, or blaspheming? Have you spent the Sundays or Holidays of obligation in idleness or sin, or been the occasion of others so spending them? Have you done any servile work without necessity upon those days? Have you broken the days of abstinence, or eaten more than one meal and a collation on fasting days, or been accessory to others in so doing? How often, &c.?

Sins against our Neighbour.

In Thoughts.—Have you been deficient in point of charity towards your neighbour? Have you judged rashly of him? Have you wilfully entertained thoughts of hatred, aversion, rancour, coldness, or resentment against him? Have you on this account endeavoured to avoid meeting or speaking to him? Have you envied him in his merit, reputation, fortune, or employments? Have you conceived desires of revenge against him, or wished that harm might befall him? Have you been hard-hearted, or without any feeling or compassion for him in his affliction? Have you felt in yourself a secret pleasure and satisfaction when any disgrace happened to him, and discontent on seeing him thrive and flourish?

These sins may vary in their malice, according to the length of time you were thus affected, or the relations you stand in to the different persons in question, or according to the greater or less importance of the matter under your consideration.

In Words.—Have you spoken harshly to your neighbour, used abusive language, railed at him, miscalled him, mocked or ridiculed him, exposed him to scorn, affronted him, censured his conduct, found fault with everything he did, put wrong constructions upon his

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actions, calumniated or detracted him, been pleased to hear others speak ill of him, listened to and encouraged the calumny or detraction, when you could prevent such discourse?

The motives for speaking thus, the number of persons present, and the subject of this uncharitable language must be specified, as you are bound to repair the injuries to the best of your power.

Sin is also committed by ill-natured reports or insinuations, malicious expressions, whether true or false, by giving bad advice or bad example, by instilling bad or dangerous principles, by flattering others or approving of evil, by giving false testimony, by discovering the secrets or the faults of others, by abusive words, reproaches, bad wishes, or imprecations, &c.

In Actions.—Have you wronged, deceived, or circumvented your neighbour in buying or selling? Have you injured him by stealing, cheating, usury, extortions, or by any unlawful contract? by passing false money, or using false weights or measures? Have you bought or received stolen goods? Have you contracted debts without design of paying them? We also sin by wronging our creditors, or our own family, by prodigal expenses; by refusing to pay our just debts, when able, or by culpable extravagance, rendering ourselves unable to pay them; by neglecting the work or business for which we were hired, and obliged by contract to perform; in fine, by unjustly taking or keeping anything belonging to another, in which case it is impossible to obtain forgiveness *without making restitution to the best of our power.*

Here it is to be observed that where two or more jointly injure another in goods or reputation, they are jointly and severally obliged to make restitution: that is to say, they are bound to contribnte their respective proportions towards repairing the injury; and every individual of them is answerable before God for the whole injury, should the others refuse to repair their portion thereof.

In Omission.—Have you neglected to succour, comfort, or assist your neighbour in necessity? Have you neglected to restore ill-gotten goods, or repair injured

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characters? Have you refused to be reconciled to an enemy, or to perform duties of obligation, such as respect and love towards parents, obedience to superiors, &c.?

Sins against ourselves are committed:

By Pride.—In having too great an esteem for ourselves, and haughtily despising others; in being too apt to speak of our own affairs, or in our own praise; in aspiring to honours and preferments through vanity; in affecting to be humble, or in deceiving others by hypocrisy; in being influenced in what we do by human respect, to obtain the applause and esteem of men; in being too much wedded to our own opinions and inclinations; in being solicitous about our health; in being too fond of the pleasures, comforts, and conveniences of life.

By Avarice.—In being backward in giving alms according to our ability; in squandering away in gaming, or in vain and foolish expenses, the substance that Providence has given for the relief of the poor and distressed; in not only refusing them an alms which we can afford, but in refusing it with bitterness, reproaches, imperious, ill-natured language, or with an insulting air; in being too much attached to the goods of this life.

It must be ever remembered that out of whatever is really superfluous to us, we are bound to assist the poor; that where there is much, much should be given; where there is only a little, some of that little should be cheerfully given, *for God loves the cheerful giver.*

By Envy.—In being sorry for the prosperity of others; in rejoicing at their misfortunes; in wishing for what belongs to them.

By Impurity.—In wilfully dwelling upon, or taking pleasure in unchaste thoughts or desires.

As every thought, desire, or feeling of lust fully and wilfully consented to, is a mortal sin, the penitent should mention

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whether the object of the sinful thoughts or desires was married or single, kindred or nearly related, consecrated to God, &c. Otherwise he would fail in making known the species of his sin, which varies as the species of the object varies.

By Words.—In using or listening to impure language or allusions or songs. In boasting of sin: how many were present?

By Looks.—In viewing immodest objects; in reading or lending bad novels; in keeping indecent pictures; in frequenting plays and public assemblies where dangerous objects are held up to view. In acting in any way contrary to modesty. In allowing children to sleep promiscuously together: or males and females in the same room without curtains round the beds, where poverty will not admit of different bedrooms.

As the sins against the sixth and ninth commandments are most grievous, and, at the same time, most various, the prudent counsel of the confessor will assist the penitent, if necessary, in a more particular examination, as well as in the accusation of them.

By Gluttony.—In exceeding the bounds prescribed by temperance; in eating or drinking to excess; in exciting others to do so; in not observing with due exactness the days of fasting and abstinence enjoined by the Church; in exceeding the quantity usually allowed at collation, or partaking of forbidden food.

By Anger.—In abusing, quarrelling, striking, or wishing evil to others; in provoking others to quarrel or fight. These sins are still more heinous when parents or superiors are the objects thereof.

By Sloth.—In neglecting our religious or moral duties; in performing them carelessly; in leading a life of idleness, voluptuousness, and dissipation; passing our time unprofitably when the duties of our state call on us to labour. We are also guilty by following the bent of our inclination, and gratifying self-love by studying too much our own ease, and by too great a remissness in mortifying our passions or senses.

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CONTRITION OR SORROW FOR SIN.

Having discovered the different sorts of sins of which you have been guilty, together with their number, enormity, or such aggravating circumstances as may change their nature, your next endeavour should be to excite in your breast a *heartfelt sorrow* for having committed them, and a sincere detestation of them. This being the most essential, as well as the most difficult of all the dispositions requisite to a good confession, with what humility, fervour, and perseverance should you not importune Him who holds the hearts of men in his hands, to grant it to you.

In the meantime, seriously meditate on those powerful motives for exciting contrition which the Church holds forth to her children; and, in order to feel their force the more effectually, endeavour to enliven your faith, to strengthen your hope, and inflame your charity, by devoutly reciting the Acts of the three Theological Virtues (p. 61). In the next place, reflect on those motives which are most capable of alarming, and, at the same time, of melting your heart into compunction, such as the everlasting torments of hell, the eternal loss of God and the joys of heaven, the horror and filthiness of sin, the goodness of God in all He has done, in all He still does, and all He will do for you if you continue to love and serve Him, particularly that astonishing instance of his love and undeserved mercy, in forbearing to cut your slender thread of life, and to precipitate you into eternal torments in the very height of your rebellion against Him. This consideration alone must necessarily engage you to cry out with ecstatic surprise, "How good must God be in Himself, who has been so good to me, his faithless and ungrateful child!" He saw nothing in you deserving of his mercy; he saw everything in you that merited his wrath and indignation.

This last reflection on the infinite goodness of God, if dwelt on with due attention, cannot fail to inflame your heart with an unfeigned love of Him for his own

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sake, *the purest and best of all motives.* Whilst the heart is thus softened by divine love into compunction for your sins, form an unshaken resolution of never more offending Him, of doing the utmost to amend your life, of satisfying for your sins, and of repairing any injury you have done your neighbour in his person, character, or property.

If, with these sentiments glowing in your breast, you cast yourself at the feet of your confessor, and reveal to him all the sins you can recollect in a truly penitential spirit, be assured you will return with joy from the tribunal of confession, and feel realised in yourself the consoling promise of the Holy Spirit, that "They who sow in tears shall reap in joy." (Ps. CXXV.)

At Confession.

Begin by devoutly making the sign of the cross, saying at the same time, *Bless me, O Father, for I have sinned.* Then repeat the Confiteor, or, "I confess to Almighty God," &c., (p. 52). till you come to the words, "through my fault," at which you strike your breast, glowing with compunction, like the humble publican in the Gospel: and so proceed to accuse yourself with candour and sincerity, telling first how long it is since you were last at confession: whether you were then absolved (a circumstance of the utmost importance, and which many are too negligent in attending to), and whether you performed your penance. Having confessed all the sins you can remember, listen with docility to your confessor, whilst he endeavours to excite you to contrition, and prescribes the various means either of atoning for the sins you have confessed, or of preventing future relapses.

TO FREQUENT PENITENTS.

For persons who confess frequently there is no need of examining their conscience upon the whole table of sins. Little reflection will bring their faults to light. Their chief concern should be about sorrow for their sins. Such penitents, after having said the prayer at the bottom of page 213, may profitably glance at the *short examen of conscience* on page 66, in the Night Prayers, *then pause and reflect* upon the motives best calculated to excite *contrition;* and, *finally*, before going into the confessional, say fervently *that part* of the prayer on page 225, beginning with "*I have now before me, O Lord,*" &c.

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Prayers before Confession.

WE are taught by the holy Council of Trent that those who would obtain the grace of justification should be thus disposed: they must have faith; they must hope for mercy through Jesus Christ our Lord; they must begin to love God; they must hate sin; they must sincerely resolve to change their lives and keep the commandments. To infuse these necessary dispositions into the soul of the penitent is the intention of the following prayers.

I AM fully sensible, O my God, that there cannot be a greater misfortune than to have displeased Thee, who art infinitely good, and worthy of all our affection. I tremble when I consider how terrible a misfortune it is to fall unprepared into thy hands; for who can bear that dreadful sentence, "Depart from me, ye accursed, into eternal fire!" (Matt. xxv.) But the thought of losing Thee, O Lord, alarms me still more than any other punishment whatever. Thy patience in waiting for me, thy readiness to pardon me, the multitude of thy mercies, which I have so often experienced, are now present to my mind; they upbraid me most forcibly. Thou hast brought me forth from nothing; created me to thy own image and likeness; ransomed me with thy Precious Blood; and, after I had rebelled and become a slave to Satan, Thou didst still bear with me, adopt me as thy child, and prefer me to thousands who were never enlightened by thy holy law. Yet I have deserted Thee; I have tired myself in the ways of iniquity; I have hated thy discipline, have turned my back upon all thy commandments. Though Thou hast frequently stretched out thy hand to me, yet I have paid no regard to thy invitations. Wretch that I am, who shall deliver me from this body of death? Who shall give water to my head and a fountain of tears to my eyes, that day and night I may weep for my ingratitude? I have sinned: what shall I do to

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appease Thee? Thy mercies surpass all thy works; Thou willest not my death, but my conversion; nor didst Thou come to call the just, but sinners, to repentance. Thou art always mindful of thy word, on which I rely; receive thy prodigal child, nor let me henceforth be ever separated from Thee.

Though I have sinned, O Lord, and done evil in thy sight, yet I shall never say, as Cain did, "my crimes are too great to be forgiven." I know that in mercy Thou dost display thy power; and that though my sins were multiplied in number beyond the grains of sand in the sea, atoms in the air, or drops of water in the ocean, yet thy mercies are still infinitely greater. Without this consideration I should certainly despair. But thine own repeated assurances, and the frequent proofs Thou hast given of thy tenderness towards sinners, support my confidence in Thee whenever the enemy attempts to weaken it. Thou art truth itself, and, therefore, thy word can never deceive us; Thou hast declared that Thou wilt entirely forget the iniquities of the sinner if he be truly converted, and cease to do evil; Thou hast told us that a contrite and humble heart shall always find favour with Thee. Thy sacred oracles are full of those sweet consolations, and thy invariable conduct towards sinners speaks the same soothing language. Thou didst pardon David, though his sin was most grievous; Magdalen, a sinner by profession; Peter, who denied Thee with oaths; the adulteress, convicted in thy presence; the penitent thief on the cross. All these obtained forgiveness, because they sought it sincerely; nay, more, thy tenderness was shown even to the traitor Judas, nor were even the cruel Jews excluded from thy prayers; and shall not I also, O my God, cry out to Thee for mercy? Yes, for relying on thy wonted goodness, I shall never be confounded. My sins are enormous, it is true, and stand always against me; but the more hideous they are the more I detest them. Against Thee, O God, have I sinned, and to Thee I cry out for pardon. Oh, that I had never offended Thee, for Thou art infinitely

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good! Oh, that my sorrow for having offended Thee were great as my offences! Oh, that I might grieve for them even unto death, and feel those bitter pangs with which thy soul was overwhelmed in the Garden of Olives! Let the inexpressible anguish of mind Thou didst there feel, thy sighs, thy tears, thy fainting, and thy bloody sweat, O Lord, plead now in my behalf, and supply the defects of my imperfect sorrow. Let them draw down thy mercies, O heavenly Father, and restore me to thy favour.

I have now before me, O Lord, a sad prospect of the manifold offences by which I have displeased thy divine Majesty, and which I am assured will appear in judgment against me if I repent not, and my soul be not disposed by a hearty sorrow to receive thy pardon. But this sorrow, O Lord, this repentance, must be thy free gift, and if it come not from the hand of thy mercy, all my endeavours will be vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of Mercies, that I may sincerely repent of all my sins. Give me a true contrition, that I may bewail my past miseries and ingratitudes, and grieve from the bottom of my heart for having offended so good a God. Permit me not to be deluded with a false sorrow, as I fear I have been too often, through my own weakness and neglect, but let it be now thy gift, descending from Thee, the Father of Light, that so my repentance may be accompanied with amendment and change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants, through Jesus Christ our Lord. *Amen.*

Prayer to the Blessed Virgin.

O HOLY Virgin, Mother of God, and sure Refuge of penitent sinners, intercede for me at this moment, that the confession which I am about to make may not render me more guilty, but may obtain for me the remission of all my sins, and the necessary graces to avoid them hereafter. *Amen.*

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Prayer after receiving Absolution.

O MERCIFUL God, as at the words of thy angel St. Peter was immediately restored to liberty by the chains falling off from his feet, so grant, dear Lord, that by the words of this holy sacrament, pronounced by the priest, the chains of my sins may be loosed, and all my offences be pardoned. *Amen.*

Jesus, Son of David, have mercy on me! O God, be merciful to me a sinner! O Thou who sufferedst for me, have mercy on me! Sprinkle me with thy blood, O Jesus, and I shall be made whiter than snow.

A prayer when absolution is deferred.

O MY God, how sad it is that I was not worthy to receive from Thee the pardon of my sins. Oh, assist me, I beseech Thee, to begin from this moment a new life. I will endeavour to excite in my heart a most sincere sorrow for my offences. I will carefully avoid all occasions of sin, and I will faithfully put in practice the advice given me by my director. Have mercy upon me, O God, and give me grace to keep these my resolutions, through Jesus Christ our Lord. *Amen.*

Thanksgiving after Confession.

O GOD of infinite goodness, who hast shown such mercy to a miserable sinner! O most indulgent Father! who hast received once more thy prodigal child, how shall I thank Thee? how shall I testify the joy and gratitude that fill my heart? O that I could worthily thank Thee, my good God, and acknowledge as I ought that infinite mercy which *forgiveth all my iniquities*, which *healeth all my diseases* (Ps. cii. 3). My God, Thou hast broken the bonds of my sins: Thou hast blotted out, with thy own Precious Blood, the sentence of eternal death which stood against me; Thou hast snatched me almost from the brink of hell.

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and delivered me from the power of the devil, who has now no claim to my soul: "As far as the east is from the west, so far hast Thou removed my iniquities from me" (Ib. 12); and by the mouth of thy minister Thou hast desired the greatest of sinners to "Go in peace."

Receive, O Lord, in thy great mercy, the poor remains of my life. I am heartily sorry for the years I have misspent; they have vanished as a shadow, they have passed away without fruit; but, as I cannot recall them, suffer me at least to think of them in the bitterness of my soul. Suffer me no longer to yield to my accustomed failings. Let the ardour with which I pursued a life of sin be henceforth more diligently applied to thy service, that where sin hath abounded thy grace may still more abound. I sincerely detest all my sins, and am firmly resolved, O Lord, through the assistance of thy divine grace, never to offend Thee hereafter. I therefore earnestly beseech Thee to confirm all those good resolutions I have made. Increase my fervour in thy service, and render it efficacious, that my change of life may be visible to all, and that in future my conduct may be as edifying as it has heretofore been scandalous. *Amen.*

O God of mercy and pity! having now, through thy gracious goodness, disburdened my conscience of the guilt wherewith it was oppressed, and in the humblest manner I was able discovered all the sins I could possibly think of to thy minister, my ghostly father, I most humbly beseech Thee to accept this confession, and forgive me my trespasses, as well such as I forget as those which I remember.

Grant me grace, O Lord, to live more carefully and diligently hereafter, and to abstain from my former follies, which I utterly detest, firmly purposing, through thy grace, never more to offend in them: especially, O my merciful and most bountiful Saviour! give me grace to withstand those temptations wherewith I am most grievously attacked [*here they are to be mentioned*]

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as also to avoid all occasions of offending Thee for the future.

O Blessed Virgin Mary! my holy patron [*name him or her*], and all ye saints and angels! praise and extol our Lord for his boundless goodness towards me, a most miserable sinner. Beseech Him to accept of this my humble confession, and to supply, through his infinite mercies, all its deficiencies. Beg of Him to ratify in heaven the sentence of absolution which his minister, the priest, hath pronounced in my favour at the tribunal of confession. *Amen.*

A Prayer for one's Director.

IN asking Thee, O my God, to impart to me the graces which I stand in need of, can I, without ingratitude, forget before Thee him amongst thy ministers to whom Thou hast intrusted me, in order that he may reconcile me with Thee in the Sacrament of Penance? Vouchsafe, O Lord, I beseech Thee, to adorn his soul with all those virtues which form a holy priest. Grant to him the faith of St. Peter, the charity of St. Paul, a fervent zeal, and a zealous firmness. Unite in him evangelical liberty and true piety, with the penitential spirit of David. Infuse into his heart the meekness and humility of thy Divine Son, the great High Priest of the New Law. Direct him in all his actions, that, after being here below a prudent and faithful dispenser of thy mysteries, he may receive from Thee in heaven that bright crown reserved for a priest whose whole life has been consecrated to thy glory, to the salvation of his brethren, and his own sanctification: through Jesus Christ our Lord. *Amen.*

Prayer of St. Augustine.

BEFORE thine eyes, O Lord, we bring our offences, and confess that the evil we have committed far outweighs what we suffer. We feel the punishment of sin, and yet we turn not from our wilfulness in sinning. If Thou waitest for our amendment, we are not cor-

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rected. If Thou chastiseth us, we are not patient. We confess our fault during our affliction, and forget our tears when the visitation is past. If Thou stretchest out thine arm, we proffer obedience; and if Thou suspendest the stroke, we forget our promise. If Thou punishest, we cry for mercy; and if Thou sparest, we provoke Thee again to strike. Behold, O Lord, we confess our guilt. Thy hand is not shortened that it cannot save. Neither is thine ear dull that it cannot hear. Thou hast shown us the manner we may come before Thee, requiring us to act justly, to love mercy, to walk humbly before Thee, and trust, finally, in the merits of our Lord Jesus Christ, who died for our sins and rose again for our justification.

Remember not, O Lord, our offences, nor those of our parents, and take not vengeance on our sins.

The Seven Penitential Psalms.

Anthem.

REMEMBER not, O Lord, our offences, nor those of our parents; neither take thou vengeance on our sins.

I.—Psalm VI.—*Domine ne in furore.*

The Psalmist prays to be healed from sickness, and implores pardon for his sins. After obtaining his request, he exults over his enemies.

O LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

Take pity on me, O Lord, for I am weak: heal me, O Lord, for all my bones are shaken.

And my soul is troubled exceedingly: but Thou, O Lord, how long?

Return, O Lord, and deliver my soul: oh, save me for thy mercies' sake.

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For in death there is none that is mindful of Thee: and who shall confess to Thee in hell?

I have tired myself with my groanings: every night I will wash my bed; I will water my couch with my tears.

My eye is disturbed with rage: I am grown old amidst all mine enemies.

Depart from me, all ye that work iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord hath received my prayer.

Let all my enemies be ashamed, and very much troubled: let them be turned back and put to shame very speedily.

Glory be to the Father, etc.

II.—Psalm xxxi.—*Beati quorum.*

The Psalmist declares all those happy, whose sins are forgiven; and from his own example, and that of the saints, exhorts all to seek his beatitude, and to avoid brutal obstinacy. Rewards and punishments are proposed.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin: and in whose soul there is no guile.

Because I was silent, my bones grew old: whilst I cried all the day.

For day and night thy hand was heavy upon me: I am converted in my anguish, whilst the thorn is fastened.

I have acknowledged my sins to Thee and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord: and Thou hast forgiven the impiety of my sin.

For this shall every one that is holy pray to Thee: in a seasonable time.

Yet in the deluge of many waters, they shall not approach him.

Thou art my refuge from the tribulation which has surrounded me my joy, deliver me from them that encompass me.

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I will give thee understanding, and I will instruct thee in the way in which thou shalt go. I will fix my eyes upon thee.

Do not become like the horse and mule, that have no understanding.

With bit and bridle bind fast their jaws: who do not approach thee.

Many are the scourges of the sinner: but mercy shall encompass him that hopeth in the Lord.

Be joyful in the Lord, and rejoice, ye just: and glory, all ye upright of heart.

Glory be to the Father, etc.

III.—PSALM XXXVII.—*Domine, ne in furore.*

The Psalmist, in sickness, and neglected by his friends, begs of God to pardon his sins, and to assist and heal him.

O LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me; and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace in my bones, because of my sins.

For my iniquities are gone over my head: and, as a weighty burden, are become heavy upon me.

My sores are putrefied and corrupted because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day.

For my loins are filled with illusions: and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roar in the groaning of my heart.

O Lord, my desire is before Thee: and my sighing is not hid from Thee.

My heart is troubled; my strength hath left me: and the light of mine eyes itself is not with me.

My friends and my neighbours have drawn near, and stood up against me.

And they that were near me stood afar off: and they that sought my soul used violence.

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And they that sought evils to me, spoke vain things: and studied deceits all the day long.

But I, as one deaf, did not hear: and as one dumb, that opened not his mouth.

And I became as a man that heareth not: and that hath no reproof in his mouth.

For in Thee, O Lord have I hoped: Thou wilt hear me, O Lord, my God.

For I said, lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am prepared for scourges: and my sorrow is always in thy sight.

For I will declare my iniquity: and I will think of my sin.

But my enemies live, and are become stronger than I: and they are multiplied who hate me unjustly.

And they that return evil for good have detracted me, because I followed goodness.

Forsake me not, O Lord, my God: depart not from me.

Come unto my aid, O Lord: the God of my salvation.

Glory be to the Father, etc.

IV.—PSALM L.—*Miserere.*

The Psalmist begs pardon for the sins of adultery and murder, not through the Mosaic sacrifices, but through Christ, who was to come and establish his church, and by his sacrifice appease the injured justice of God.

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee: that Thou mayest be justified in thy words, and mayest overcome when Thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

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For behold Thou hast loved truth: the uncertain and hidden things of thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit,

I will teach the unjust thy ways: and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation: and my tongue shall extol thy justice.

O Lord, Thou wilt open my lips: and my mouth shall declare thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, Thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thy altar.

Glory be to the Father, &c.

V.—PSALM CI.—*Domine exaudi.*

The Psalmist begs for mercy upon Sion, that he will raise out of her his Church to which kings and people may come and praise God. A prayer of the poor man, when he was anxious and poured out his supplications before the Lord.

O LORD, hear my prayer, and let my cry come unto Thee.

Turn not thy face away from me: in the day when I am in trouble, incline thy ear to me.

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In what day soever I shall call upon Thee, hear me speedily.

For my days are vanished like smoke, and my bones are withered like fuel for the fire.

I am smitten, and my heart is withered like grass: because I forgot to eat my bread.

Through the voice of my groaning, my bones have cleaved to my flesh.

I am become like a pelican of the wilderness: I am become like a night raven in the house.

I have watched, and am become like a solitary sparrow upon the housetop.

My enemies upbraid me all the day long: and they that praised me swore against me.

For I did eat ashes like bread, and mingled my drink with my tears.

Because of thy wrath and indignation: for having lifted me up, Thou hast cast me down.

My days have declined like a shadow, and I am withered like grass.

But Thou, O Lord, remainest for ever: and thy memory is from generation to generation.

Thou shalt arise and have mercy on Sion: for the time to have mercy on it is come.

For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord; and all the kings of the earth thy glory.

For the Lord hath built up Sion: and He shall be seen in his glory.

He hath regard to the prayer of the humble, and He hath not despised their petition.

Let these things be written unto another generation: and a people to be created shall praise the Lord.

Because he hath looked forth from his high sanctuary: the Lord from heaven hath looked down upon the earth.

That He might hear the groans of them that are in fetters, that He might unbind the children of them that are slain.

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That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

In the assembling of the people together in one, and kings to serve the Lord.

He answered him in the way of his strength, declare unto me the fewness of my days.

Call me not back in the midst of my days: thy years are from generation unto generation.

In the beginning, O Lord, Thou foundedst the earth; and the heavens are the work of thy hands.

They shall perish, but Thou remainest: and they shall all grow old as a garment.

And as a vestment Thou shalt change them, and they shall be changed; but Thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever.

Glory be to the Father, etc.

VI.—Psalm cxxix.—*De profundis.*

The Psalmist earnestly begs pardon, foretelling redemption through Christ.

FROM the depths I have cried unto Thee, O Lord: Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If Thou wilt observe iniquities, O Lord: Lord, who will endure it?

For with Thee there is merciful forgiveness: and on account of thy law, I have expected thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Glory be to the Father, etc.

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VII.—Psalm cxlii.—*Domine exaudi.*

The Psalmist prays that God would not regard him according to his merits, but look upon his miseries and deliver him from them, and also from his enemies.

O LORD, hear my prayer: give ear to my petition in thy truth: hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath humbled my life to the earth.

He hath made me dwell in darkness, as those who have been dead of old: my spirit is in anguish upon me, and my heart is troubled within me.

I remember the days of old: I meditate on all thy works; on the works of thy hands did I meditate.

I stretch forth my hands to Thee: unto Thee my soul is as earth without water.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning: for I have hoped in thee.

Make the way known to me wherein I shall walk: for I have lifted up my soul to Thee.

Deliver me from mine enemies, O Lord: to Thee have I fled: teach me to do thy will, for Thou art my God.

Thy good spirit shall conduct me into the way of righteousness: for thy name's sake, O Lord, Thou wilt quicken me in thy justice.

Thou wilt bring forth my soul out of tribulation: and in thy mercy wilt destroy mine enemies.

And Thou wilt destroy all those that afflict my soul: for I am thy servant.

Glory be to the Father, etc.

Anthem.

REMEMBER not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

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The Stations of the Cross;

OR,

VIA CRUCIS.

INTRODUCTION.

The Via Crucis, or the Way of the Cross, signifies that space of ground which was trodden by our Blessed Saviour between the governor's hall where He was condemned, to the top of Mount Calvary, where He finally expired upon that cross which He had borne on His own shoulders; and the devotion called the Way of the Cross consists in following in spirit our Divine Model along the traces which his blood has left, and meditating upon the sufferings which his love caused Him to endure at that spot for our sake.

DEVOUT METHOD FOR PERFORMING THE VIA CRUCIS.

Those who are about to perform the Stations should begin by placing themselves on their knees before the Blessed Sacrament, calling to mind, with a lively faith, the moment in which Jesus Christ, having been blasphemed at the house of Caiphas, and derided at the house of Herod, is expecting to receive the sentence of death in the court of Pilate; then placing themselves at his sacred feet, they should make an act of contrition for their sins, and an offering of the devotion which they are going to perform.

In the name of the Father, &c.

℣. O God, come to my assistance.

℟. O Lord, make haste to help me.

Glory be to the Father, etc.

℣. Deus in adjutorium meum intende.

℟. Domine ad adjuvandum me festina.

Gloria Patri, etc.

Let us pray.

Prevent, we beseech Thee, O Lord, our actions with thy holy inspiration,

Oremus.

Actiones nostras quæsumus Domine, aspirando, præveni et adjuvando pro-

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and carry them on with thy gracious assistance, that all our prayers and works may begin from Thee, and by Thee be happily ended: through Christ our Lord. *Amen.*

sequere ut cuncta nostra oratio et operatio a te semper incipiat, et per te cæpta finiatur, per Christum Dominum nostrum. *Amen.*

Prayer.

O Jesus, my adorable Saviour, behold me prostrate at thy feet, imploring thy mercy for myself and for the souls of all the faithful departed. Vouchsafe to apply to me the infinite merits of thy passion, on which I am now about to meditate. Grant that while I trace this path of sighs and tears my heart may be so touched with contrition and repentance, that I may be ready to embrace with joy all the crosses, and sufferings, and humiliations of this my life and pilgrimage.

While passing from one Station to another, sing or recite a verse of the "Stabat Mater," in the order which follows:

At the cross her station keeping,	Stabat Mater dolorosa,
Stood the mournful Mother weeping,	Juxta crucem lacrymosa,
Close to Jesus to the last.	Dum pendebat Filius.

When many persons perform the "Via Crucis," one part may either sing or recite a verse of the "Stabat Mater," and the other repeat each time the following verse:

Holy Mother! pierce me through;	Sancta Mater! istud agas,
In my heart each wound renew,	Crucifixi fige plagas,
Of my Saviour crucified.	Corde meo valide.

FIRST STATION.

Jesus is condemned to Death.

℣. We adore Thee, O Christ, and we bless Thee;

℣. Adoremus te, Christe, et benedicimus tibi;

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℣. Who, by thy holy cross, hast redeemed the world.

℣. Quia per sanctam crucem tuam redemisti mundum.

(*This Versicle and Response are sometimes said or sung before each Station.*)

Priest.

Leaving the house of Caiphas, where He had been blasphemed, and the house of Herod, where He had been treated as a fool, Jesus is dragged before Pilate, his back torn with scourges, his head crowned with thorns; and He, who on the last day will judge the living and the dead, is Himself condemned to a disgraceful death.

Prayer (kneeling).

Dearest Saviour! it was my sins which condemned Thee; it was to save me from the flames of hell that Thou didst choose to die upon the cross. Oh! by that inconceivable love, grant that my journey towards death and eternity may resemble the pilgrimage which Thou didst here begin towards Calvary and heaven.

Act of Contrition.

O God, I love Thee with my whole heart, and above all things, and am heartily sorry that I have offended Thee. May I never offend Thee any more.

Our Father.	Pater noster.
Hail Mary.	Ave Maria.
℣. Have mercy upon us, O Lord.	℣. Miserere nostri, Domine.
℟. Have mercy upon us.	℟. Miserere nostri.
Through her heart his sorrow sharing,	Cujus animam gementem,
All his bitter anguish bearing,	Contristatem et dolentem,
Now at length the sword had passed.	Per transivit gladius.

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SECOND STATION.

Jesus is loaded with his Cross.

℣. We adore Thee, O Christ, and we bless Thee;
℟. Who, by thy holy cross, hast redeemed the world.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam crucem tuam redemisti mundum.

Priest.

A heavy cross is here laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument by which He is to redeem the world.

Prayer.

O Jesus! grant me, by virtue of thy cross, to embrace with meekness and cheerful submission the difficulties of my state, and to be ever ready to take up my cross and follow Thee.

Act of Contrition, Pater, Ave, &c., as before.

Oh, how sad and sore distress'd — O quam tristis et afflicta,
Was that Mother, highly blest, — Fuit illa benedicta
Of the sole begotten One! — Mater Unigeniti!

THIRD STATION.

Jesus falls the first time under the weight of the Cross.

℣. We adore Thee, &c.
℟. Because, &c.

℣. Adoramus te, &c.
℟. Quia per, &c.

Priest.

Bowed down under the weight of the cross, Jesus slowly sets forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted his body; He is sore with blows and wounds; his strength fails Him; He falls to the ground under the cross.

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Prayer.

O Jesus, who for my sins didst bear the heavy burden of the cross, and fell under its weight, may the thought of thy sufferings make me watchful over myself, and save me from any grievous fall into sin.

Act of Contrition, Pater, Ave, &c., as before.

Christ above in torment hangs;	Quæ mœrebat et dolebat,
She beneath beholds the pangs	Pia mater dum videbat
Of her dying glorious Son.	Nati pœnas incliti.

FOURTH STATION.

Jesus is met by his Blessed Mother.

℣. We adore Thee, &c.	℣. Adoramus te, &c.
℟. Because, &c.	℟. Quia per, &c.

Priest.

Still burdened with his cross, and wounded yet more by his fall, Jesus proceeds on his way. He is met by his Mother. What a meeting must that have been! What a sword of anguish must have pierced that Mother's bosom! What must have been the compassion of that Son for his most holy Mother!

Prayer.

O Jesus! by the compassion which Thou didst feel for thy Mother, have compassion on me, and give me a share in her intercession. O Mary, most afflicted Mother! intercede for me, that, through the sufferings of thy Son, I may be delivered from the wrath to come.

Act of Contrition, Pater, Ave, &c., as before.

Is there one who would not weep,	Quis est homo qui non flaret,
'Whelmed in miseries so deep,	Matrem Christi si videret,
Christ's dear Mother to behold?	In tanto supplicio?

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FIFTH STATION.

Jesus is assisted in carrying his Cross by Simon of Cyrene.

℣. We adore Thee, &c.
℟. Because, &c.

℣. Adoramus te, &c.
℟. Quia per, &c.

Priest.

As the strength of Jesus fails, and He is unable to proceed, the executioners seize and compel Simon of Cyrene to carry his cross. The virtue of that cross changed his heart, and from a compulsory task it became a privilege and a joy.

Prayer.

O Lord Jesus! may it be my privilege also to bear thy cross; may I glory in nothing else; by it may the world be crucified unto me, and I unto the world; may I never shrink from sufferings, but rather rejoice if I may be counted worthy to suffer for thy name's sake. O Jesus, give me to die for Thee, who didst die for me.

Act of Contrition, Pater noster, &c., as before.

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Quis non posset contristari,
Christi Matrem contemplari,
Dolentem cum Filio?

SIXTH STATION.

St. Veronica wipes our Lord's Face with her Veil.

℣. We adore Thee, &c.
℟. Because, &c.

℣. Adoramus te, &c.
℟. Quia per, &c.

Priest.

As Jesus proceeds on the way, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes his face with a veil. As a reward of her piety, the impression of his sacred countenance is miraculously imprinted upon the veil.

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Prayer.

O Thou, the most comely amongst the sons of men! behold the state to which thy mangled body is reduced, an image of what my soul, formed to thy resemblance, adorned with thy especial graces, has been made by sin. Purify it, my God, more and more from its filthy stains, restore it to its lost beauty, and let thy divine image again be seen within me.

Act of Contrition, Pater noster, &c., as before.

Bruised, derided, cursed, defiled,	Pro peccatis suæ gentis,
She beheld her tender Child,	Vidit Jesum in tormentis,
All with bloody scourges rent.	Et flagellis subditum.

SEVENTH STATION.

Jesus falls under the Cross a second time.

℣. We adore Thee, &c.	℣. Adoramus te, &c.
℟. Because, &c.	℟. Quia per, &c.

Priest.

The pain of his wounds and the loss of blood increasing at every step of his way, again his strength fails Him, and Jesus falls to the ground a second time.

Prayer.

O Jesus! falling again under the burden of my sins, and of thy sufferings for my sins, how often have I grieved Thee by my repeated falls into sin. Oh, may I rather die than offend Thee again!

Act of Contrition, Pater noster, &c., as before.

For the sins of his own nation	Vidit suum dulcem natum
Saw Him hang in desolation,	Moriendo desolatum,
Till his spirit forth He sent.	Dum emisit spiritum.

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EIGHTH STATION.

The Women of Jerusalem weep over our Lord.

℣. We adore Thee, &c. ℣. Adoramus te, &c.
℟. Because, &c. ℟. Quia per, &c.

Priest.

At the sight of the sufferings of Jesus, some holy women in the crowd were so touched with sympathy that they openly bewailed and lamented Him. . Jesus, knowing the things that were to come to pass upon Jerusalem because of their rejection of Him, turned to them and said: "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children."

Prayer.

O Lord Jesus, I mourn, and will mourn, both for Thee and for myself; for thy sufferings, and for my sins which caused them. Oh, teach me so to lament, that I may be comforted, and escape those dreadful judgments prepared for all those who reject or neglect Thee in this life.

Act of Contrition, Pater noster, &c., as before.

O thou Mother! fount of love! Eia Mater, fons amoris,
Touch my spirit from above, Me sentire vim doloris,
Make my heart with thine accord. Fac ut tecum lugeam.

NINTH STATION.

Jesus falls the third time under the Cross.

℣. We adore Thee, &c. ℣. Adoramus te, &c.
℟. Because, &c. ℟. Quia per, &c.

Priest.

Jesus had now arrived almost at the summit of Calvary; but before He reached the spot where He was to be crucified, his strength again fails Him, and He falls the third time, to be again dragged up, and goaded onward by the brutal soldiery.

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Prayer.

O Lord Jesus! I entreat Thee, by the merits of this thy third most painful fall, to pardon my frequent relapses and my long continuance in sin, my repeated infidelities to grace, and my base cowardice in thy service.

Act of Contrition, Pater noster, &c., as before.

Make me feel as Thou hast felt,	Fac ut ardeat cor meum,
Make my soul to glow and melt	Fac amando Christum Deum,
With the love of Christ, my Lord.	Ut sibi complaceam.

TENTH STATION.

Jesus is stripped of his Garments and drenched with Gall.

℣. We adore Thee, &c.	℣. Adoramus te, &c.
℟. Because, &c.	℟. Quia per, &c.

Priest.

Arrived at last at the place of sacrifice, they prepare to crucify Him. His garments are torn from his bleeding body, and He, the Holy of holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

Prayer.

O Lord Jesus! Thou didst endure this shame for my most shameful deeds. Strip me, I beseech Thee, of all false shame, conceit, and pride, and make me so to humble myself voluntarily in this life, that I may escape everlasting ignominy in the world to come.

Act of Contrition, Pater noster, &c., as before.

Holy Mother! pierce me through,	Sancta Mater! istud agas,
In my heart each wound renew	Crucifixi fige plagas,
Of my Saviour crucified.	Corde meo valide.

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ELEVENTH STATION.

Jesus is nailed to the Cross.

℣. We adore Thee, &c. ℣. Adoramus te, &c.
℟. Because, &c. ℟. Quia per, &c.

Priest.

The cross is laid upon the ground, and Jesus is stretched upon his bed of death. At one and the same time He offers his bruised limbs to his heavenly Father in behalf of sinful man, and to his fierce executioners to be nailed by them to the disgraceful wood. The blows are struck! the blood gushes forth!

Prayer.

O Jesus, nailed to the cross, fasten my heart there also, that it may be united to Thee until death shall strike me with its fatal blow, and with my last breath I shall have yielded up my soul to Thee.

Act of Contrition, Pater noster, &c., as before.

Let me share with thee his pain, Tui Nati vulnerati,
Who for all my sins was slain, Tam dignati pro me pati,
Who for me in torments died. Pœnas meum divide.

TWELFTH STATION.

Jesus dies upon the Cross.

℣. We adore Thee, &c. ℣. Adoramus te, &c.
℟. Because, &c. ℟. Quia per, &c.

Priest.

For three hours has Jesus hung upon his transfixed hands; his blood has run in streams down his body, and bedewed the ground; and, in the midst of excruciating sufferings, He has pardoned his murderers, promised the bliss of paradise to the good thief, and committed his Blessed Mother and beloved disciple to each other's care. All is now consummated; and meekly bowing down his head, He gave up the ghost.

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Prayer.

O Jesus! I devoutly embrace that honoured cross where Thou didst love me even unto death. In that death I place all my confidence. Henceforth let me live only for Thee; and in dying for Thee, let me die loving Thee, and in thy sacred arms.

Act of Contrition, Pater noster, &c., as before.

Let me mingle tears with thee,	Fac me tecum pie flere.
Mourning Him who mourned for me,	Crucifixo condolere,
All the days that I may live.	Donec ego vixero.

THIRTEENTH STATION.

Jesus is laid in the arms of his most holy Mother.

℣. We adore Thee, &c.	℣. Adoramus te, &c.
℟. Because, &c.	℟. Quia per, &c.

Priest.

The multitudes have left the heights of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot of the cross, are striving to stem the grief of Christ's inconsolable Mother. Joseph of Arimathea, and Nicodemus, take down the body of her Divine Son from the cross, and deposit it in her arms.

Prayer.

O thou, whose grief was boundless as an ocean that hath no limits, Mary, Mother of God, give me a share in thy most holy sorrow in the sufferings of thy Son, and have compassion on my infirmities. Accept me as thy child with the beloved disciple. Show thyself a mother unto me; and may He, through thee, receive my prayer, who for me vouchsafed to be thy Son.

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Act of Contrition, Pater noster, &c., as before.

By the cross with thee to stay,	Juxta crucem tecum stare,
There with thee to weep and pray,	Et me tecum sociare,
Is all I ask of thee to give.	In planctu desidero.

FOURTEENTH STATION.

Jesus is laid in the Sepulchre.

℣. We adore Thee, &c.	℣. Adoramus te, &c.
℟. Because, &c.	℟. Quia per, &c.

Priest.

The body of her dearly beloved Son is taken from his Mother, and laid by the disciples in the tomb. The tomb is closed, and there the lifeless body remains until the hour of its glorious resurrection.

Prayer.

I, too, my God, will descend into the grave whenever it shall please Thee, as it shall please Thee, and wheresoever it shall please Thee. Let thy just decrees be fulfilled; let my sinful body return to its parent dust; but do Thou, in thy great mercy, receive my immortal soul, and when my body has risen again, place it likewise in thy kingdom, that I may love and bless Thee for ever and ever. *Amen.*

Act of Contrition, Pater noster, &c., as before.

Virgin of all virgins best,	Virgo virginum præclara,
Listen to my fond request,	Mihi jam non sis amara,
Let me share thy grief divine.	Fac me tecum plangere.
Let me, to my latest breath,	Fac ut portem Christi mortem,
In my body bear the death	Passionis fac consortem,
Of that dying Son of thine.	Et plagas recolere.

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Wounded with his every wound,
Steep my soul till it hath swoon'd
In his very blood away.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.

Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In his awful judgment day.

Flammis ne urar succensus
Per te, Virgo, sim defensus,
In die judicii.

Christ, when Thou shalt call me hence,
Be thy Mother my defence,
Be thy cross my victory.

Christi, cum sit hinc exire,
Da per Matrem me venire,
Ad palmam victoriæ.

While my body here decays,
May my soul thy goodness praise,
Safe in Paradise with Thee. *Amen.*

Quando corpus morietur,
Fac ut animæ donetur,
Paradisi gloria. *Amen.*

℣. Christ was made for us obedient unto death.
℟. Even to the death of the cross.

℣. Christus factus est obediens usque ad mortem.
℟. Mortem autem crucis.

Let us pray.

Look down, O Lord, we beseech Thee, upon this thy family, for which our Lord Jesus Christ vouchsafed to be delivered into the hands of wicked men, and to suffer the torments of the cross. Who livest and reignest for ever and ever. *Amen.*

Oremns.

Respice, quæsumus, Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium et crucis subire tormentum. Qui vivis et regnas in sæcula sæculorum. *Amen.*

O God, at whose death and passion, according to

Deus in cujus passione, secundum Simeonis pro-

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the prophecy of Simeon, a sword of sorrow did pierce through the soul of thy ever glorious and Virgin Mother Mary, mercifully grant that we, who devoutly celebrate her sorrows and sufferings, may, by the merits and prayers of all the saints who stood faithfully beneath thy cross, obtain the blessed fruit of thy passion, Who livest, &c.

phetiam, dulcissimam animam gloriosæ Virginis et Matris Mariæ doloris gladius pertransivit, concede propitius, ut qui transfixionem ejus et passionem venerando recolimus, gloriosis meritis et precibus omnium sanctorum, cruci fideliter adstantium intercedentibus, passionis tuæ effectum felicem consequamur. Qui vivis, &c.

Say one *Pater*, *Ave*, *Gloria*, for the Sovereign Pontiff.

Strictly speaking, to gain all the indulgences attached to the Stations of the Cross, only *two* conditions are necessary:—

1st.—To visit each Station, by passing from one to the other, unless a person be prevented from doing so by infirmity, or through the narrowness of the place, or, what is very common, on account of the crowd of people assisting. In the former case it would be enough to rise from one's knees, and turn towards the different stations; so also in the latter, provided the priest and attendants pass from Station to Station.

2nd.—To make some meditation on the Passion of Christ, while going through the Fourteen Stations. Hence *no vocal prayer* is of obligation.

A SHORTER FORM OF THE VIA CRUCIS.

Kneeling at the altar, say first the prayer as at the beginning of the longer form.

After having read the Title of each Station, say:

℣. We adore Thee, O Christ, and praise Thee.

℟. Because by thy Holy Cross Thou hast redeemed the world.

At the end of each Station:

℣. Have mercy on us, O Lord.

℟. Have mercy on us.

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After each of the following prayers, the "Pater" and "Ave" may be recited, though not necessary in order to gain the indulgences; an "Ave" alone will suffice, nothing more being required than a Prayer at each Station.

I.

Jesus is condemned to death.

O my Jesus, by the unjust sentence of death which our sins caused Thee to suffer, save me from the eternal death which I have deserved.

II.

Jesus is loaded with his Cross.

O my Jesus, by the cross which Thou didst embrace for love of me, help me to suffer all for the love of Thee.

III.

Jesus falls the first time under the Cross.

O my Jesus, by this first fall under the weight of the cross, caused by my sins, be Thou my strength to rise from sin.

IV.

Jesus is met by his Blessed Mother.

O sorrowful hearts of Jesus and Mary, grant that I may console you by a contrite and humble heart.

V.

Jesus is assisted by Simon of Cyrene.

Simon was permitted to assist Thee in carrying thy cross, O my Jesus; I also wish to carry it with Thee.

VI.

St. Veronica wipes our Lord's Face.

O my Jesus, Thou didst leave the impress of thy sacred face on the veil presented to Thee by Veronica. Imprint also on my soul an efficacious remembrance of thy passion.

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VII.

Jesus falls under the Cross a second time.

O my Jesus, by this second fall, renew in me sorrow for my sins, with the hope of forgiveness.

VIII.

The Holy Women weep over Our Lord.

O my Jesus, Thou didst foretell the destruction of Jerusalem for not profiting of the time of thy visitation, grant that I may be always docile to thy voice.

IX.

Jesus falls the third time.

By this third fall, O Jesus, grant that my confidence in thy mercy may never fail.

X.

Jesus is stripped of his Garments.

O Jesus, cruelly stripped of thy garments, and in thy thirst given gall and vinegar to drink, grant that my heart, disengaged from all inordinate affections, may detest everything that displeases Thee.

XI.

Jesus is nailed to the Cross.

O my Jesus, nailed to the cross, may thy holy fears serve as a curb to my passions.

XII.

Jesus dies upon the Cross.

O Jesus, by thy agony and thy death on the cross, grant me to live henceforward to please Thee alone.

XIII.

Jesus is laid in his Mother's Arms.

O Mary, Mother of sorrows, it was at the foot of the cross that I became thy child, be also my mother at the hour of my death.

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XIV.

Jesus is laid in the Sepulchre.

O Jesus, buried in the sepulchre, grant that henceforward my life may be hidden in God's with Thee.

Prayer as at the end of larger form.

Devotions to the Passion.

PIOUS MEDITATIONS ON THE PASSION.

O LORD Jesus Christ, I adore Thee hanging on the cross, and bearing the crown of thorns on thy head; I beseech Thee that thy cross may deliver me from the smiting angel. *Amen.*

Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee wounded on the cross, drenched with vinegar and gall; I beseech Thee that thy wounds may be the remedy of my soul. *Amen.*

Our Father. Hail Mary.

O Lord Jesus Christ, through that sorrow Thou didst suffer for me a sinner on the cross, particularly in that hour when thy most noble soul went forth from thy blessed body, I beseech Thee have mercy on my soul at its departure, and bring it to eternal life. *Amen.*

Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee descending into that part of hell called Limbo, and freeing the captive souls; I beseech Thee never to permit me to descend into hell. *Amen.*

Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee rising from the dead, ascending to heaven, and sitting at the right hand

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of the Father; I beseech Thee bring me thither, and may I deserve to be presented by Thee to the Eternal Father. *Amen.*

Our Father. Hail Mary.

O Lord Jesus Christ, the Good Shepherd, preserve the just, justify sinners, have mercy on all the faithful, and be propitious to me a sinner. *Amen.*

Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee placed in the sepulchre, embalmed with myrrh and sweet spices; I beseech Thee that thy death may be my life. *Amen.*

Our Father. Hail Mary.

℣. Praise be to God, and to the B. V. Mary, and to all the saints.

℟. *Amen.*

Prayer to the Agonising Heart of Jesus for those now in their Agony, or for the 90,000 this day to die.

"O most merciful Jesus, Lover of souls, I pray Thee, by the agony of thy most Sacred Heart, and by the sorrows of thine Immaculate Mother, cleanse in thine own blood the sinners who are now in their agony, and are to die this day. *Amen.*

"Heart of Jesus, once in agony, pity the dying."

(*Indulgence 100 days each time.*)

Invocation of St. Thomas Aquinas to the Cross.

The cross is my sure salvation.
The cross I ever adore.
The cross of my Lord is with me.
The cross is my refuge.

(*300 days indulgence.*)

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The Psalter of Jesus.

"There is no other name under heaven given to men whereby we must be saved" (Acts, iv. 12).

THIS Psalter is divided into three parts, each part consisting of five Petitions, and each Petition prefaced by a tenfold repetition of the sacred name of JESUS. As it is not to be run over in too hasty a manner, but performed with the utmost reverence and recollection, the whole may be said without interruption, or each part at three distinct periods of time, according to the leisure which persons may find after discharging the indispensable duties of their several states and conditions of life. It may be said as the Rosary, either all at once, or at thrice, according to the person's devotion and leisure, who is to begin with a devout bowing at the adorable name of Jesus.

FIRST PART.

"At the name of Jesus let every knee bend, both in heaven, on earth, and under the earth; and let every tongue acknowledge that the Lord Jesus Christ is in the glory of God the Father." (Phil. ii.)

THE FIRST PETITION.

JESUS (*repeated ten times*), Thou God of compassion, have mercy on me, and forgive the many and great offences I have committed in thy sight. Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude. Have mercy on me, dear Jesus, for I am weak; heal me, O Lord, for I am unable to help myself. Deliver me from an inordinate affection for any of thy creatures, which may divert my eyes from incessantly looking up to Thee. For the love of Thee, grant me henceforth the grace to hate sin, and, out of a just esteem of Thee, to despise all worldly vanities.

Have mercy on all sinners, I beseech Thee, dear Jesus; turn their vices into virtues; and making them sincere lovers of Thee, and observers of thy law, con-

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duct them to bliss in everlasting glory. For the sake of thy glorious name, Jesus, and through the merits of thy bitter passion, have mercy also on the souls in purgatory. O Blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary.

THE SECOND PETITION.

Jesus (*repeated ten times*), help me to overcome all temptations to sin, and the malice of my ghostly enemy. Help me to spend my time in virtuous actions, and in such labours as are acceptable to Thee. Enable me to resist and repel every inordinate emotion of sloth, gluttony, and sensuality. Render my heart enamoured of virtue, and inflamed with desires of thy glorious presence. Help me to merit and preserve a good name by a peaceable and pious life, to thy honour, O Jesus, to my own comfort, and the edification of others.

Have mercy on all sinners, &c., *as in the first petition.*

Our Father. Hail Mary.

THE THIRD PETITION.

Jesus (*repeated ten times*), strengthen me in soul and body to please Thee in executing such works of virtue whereby I may come to thy everlasting joy and felicity. Grant me a firm purpose, most merciful Saviour, to amend my life and recompense for the years past. Those years which I have misspent to thy displeasure in vain or wicked thoughts, words, deeds, and evil customs. Make my heart obedient to thy will, and ready, for thy love, to perform all the works of mercy. Grant me the gifts of the Holy Ghost, which, through a virtuous life, and a devout frequenting of thy most blessed sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c., *as in the first petition.*

Our Father. Hail Mary.

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THE FOURTH PETITION.

Jesus (*repeated ten times*), comfort me, and give me grace to place my chief, my only joy and felicity in Thee. Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory; ravish my soul with the contemplation of heaven, where I shall everlastingly dwell with Thee. Call often to my remembrance thy unspeakable goodness, thy gifts, and thy great kindness shown to me. And when Thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended Thee, comfort me with the assurance of obtaining thy grace by the spirit of perfect penance, purging away my guilt, and preparing me for thy kingdom.

Have mercy on all sinners, &c., *as in the first petition.*
Our Father. Hail Mary.

THE FIFTH PETITION.

Jesus (*repeated ten times*), make me constant in faith, hope, and charity. Grant me perseverance in virtue, and a resolution never to offend Thee. May the memory of thy passion, and of those bitter pains Thou didst suffer for my sake, fortify my patience, and refresh my soul under every tribulation and adversity. Render me a strenuous professor of the Catholic faith, and a diligent frequenter of my religious duties. Let me not be blinded by the delights of a deceitful world, nor my fortitude shaken by internal frauds or carnal temptations. My heart has for ever fixed its repose in Thee, and resolved to contemn all things for thine eternal reward.

Have mercy on all sinners, &c., *as in the first petition.*
Our Father. Hail Mary.

The Lord Jesus "Christ, for our sakes, became obedient unto death, even the death of the cross." (Phil. ii.)

Hear these petitions, O most merciful Saviour, and grant me the grace frequently to repeat and consider

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them, that they may serve as so many easy steps whereby my soul may ascend to thy knowledge and love, and to a diligent performance of my duty to Thee and my neighbour, through the whole course of my life. *Amen.*

Our Father. Hail Mary. I believe in God.

SECOND PART.

"At the name of Jesus," &c., as in page 255.

THE SIXTH PETITION.

JESUS (*repeated ten times*), enlighten me with spiritual wisdom to know thy goodness, and all those things which are most acceptable to Thee. Grant me a clear apprehension of my only good, and discretion to order my life according to it. Grant that I may wisely proceed from virtue to virtue, till at length I arrive at the clear vision of thy glorious majesty. Permit me not, dear Lord, to return to those sins for which I have sorrowed, and of which I have purged myself by confession. Grant me grace to benefit the souls of others by my good example, and to reduce those by good counsel who misbehave towards me.

Have mercy on all sinners, &c., *as in the first petition.*

Our Father. Hail Mary.

THE SEVENTH PETITION.

Jesus (*repeated ten times*), grant me grace inwardly to dread Thee, and to avoid all occasions of offending Thee. Oh, the threats of the torments which shall befall sinners; the fear of losing thy love and thy heavenly inheritance ever keep me in awe. Let me not dare to lie in sin, but call me soon to repentance, lest the dreadful sentence of endless death and damnation, through thy wrath, fall upon me. The powerful intercession of thy Blessed Mother and all thy saints, and, above all, thy own merits and mercy, O my Saviour,

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ever be between thy avenging justice and me. Enable me, O my God, to work out my salvation with fear and trembling; and make the apprehension of thy terrible judgments render me a more humble and diligent suitor at the throne of grace.

Have mercy on all sinners, &c., *as in the first petition.*
Our Father. Hail Mary.

THE EIGHTH PETITION.

Jesus (*repeated ten times*), grant me grace truly to love Thee, for thy infinite goodness, and those excessive bounties I have received, or shall ever hope to receive from Thee. Let the recollection of thy benignity and patience conquer the malice and wretched propensity of my perverse nature. May the consideration of the many deliverances, frequent calls, and continual helps I have received from Thee during the course of my life, make me blush at my ingratitude, Ah, what return dost Thou require of me for all thy mercies, but that I love Thee! And why dost Thou require it? Because Thou art my only good! Thou art my dear Lord! the sole object of my life; and I will diligently keep thy commandments, because I truly love Thee.

Have mercy on all sinners, &c., *as in the first petition.*
Our Father. Hail Mary.

THE NINTH PETITION.

Jesus (*repeated ten times*), grant me the grace always to remember my latter end, and the account I am to give in after death; that so my soul may be always well disposed, and ready to depart out of this life in thy grace and favour. At that important hour, by the powerful intercession of thy blessed Mother, the glorious assistance of St. Michael, and my good angel, rescue my poor soul, O Lord, from the snares of the enemy of my salvation. Remember, then, thy mercy, O dear Jesus, and hide not thy face from me on account of my offences. Secure me against the terrors of that

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awful period by causing me now to die daily to all earthly things, and to have my conversation continually in heaven. Let the remembrance of thy death warn me how to esteem my life, and the memory of thy resurrection encourage me cheerfully to descend into the grave.

Have mercy on all sinners, &c., *as in the first petition.*

Our Father. Hail Mary.

THE TENTH PETITION.

Jesus (*repeated ten times*), send me here my purgatory, and so prevent the torments of that cleansing fire which after this life attends unpurged souls. Vouchsafe me those merciful crosses and afflictions which Thou seest are necessary to break off my affections from all things here below. Since none can see Thee that loves anything but in order to thyself; permit not my heart to find here the least rest, but in panting after Thee. Too bitter, alas! will be the anguish of a separated soul that desires, but cannot come to Thee, clogged with the heavy chains of sin. Here, then, O my Saviour, keep me continually mortified in this world, that purged thoroughly by the fire of love, I may immediately pass hence into everlasting possessions.

Have mercy on all sinners, &c., *as in the first petition.*

Our Father. Hail Mary. I believe in God.

"Our Lord Jesus Christ, for our sakes, became obedient unto death, even the death of the cross." (Phil. ii.)

THIRD PART.

"At the name of Jesus," &c., as in page 255.

THE ELEVENTH PETITION.

JESUS (*repeated ten times*), grant me grace to avoid bad company, or, if I should chance to come in the midst of such, preserve me from being infected with the least temptation to mortal sin, through the merits

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of thine uncorrupt conversation among sinners. Art Thou not always present, O Lord? and wilt Thou not take an exact account of all our words and actions, and judge us accordingly? How, then, dare I converse with liars, slanderers, drunkards, or blasphemers; or with such whose discourse is either vain, quarrelsome, or dissolute? Repress in me, dear Jesus, every inordinate affection to carnal pleasures, and to delights of taste; and strengthen me by thy grace to avoid such company as would enkindle the flames of those unruly appetites. May thy power, thy wisdom, and thy fatherly compassion defend, direct, and chastise me; and cause me to lead such a life here amongst men as may qualify me hereafter for the conversation of angels.

Have mercy on all sinners, &c., *as in the first petition.*
Our Father. Hail Mary.

THE TWELFTH PETITION.

Jesus (*repeated ten times*), grant me the grace to call on Thee for help in all my necessities, and frequently to remember thy death and resurrection. Wilt Thou be deaf to my cries, who hast laid down thy life for my ransom: or canst Thou not save me who couldst take it up again for my crown? Whom have I to invoke but Thee, O my Jesus, whose own blessed mouth has pronounced, "Call upon me in the day of trouble, and I will relieve thee." Thou art my sure rock of defence against all sorts of enemies, Thou art my ready grace, able to strengthen me to every good work. In all my sufferings, therefore, in all my weakness and temptations will I confidently call upon Thee; hear me, O my Jesus, and when Thou hearest, have mercy.

Have mercy on all sinners, &c., *as in the first petition.*
Our Father. Hail Mary.

THE THIRTEENTH PETITION.

Jesus (*repeated ten times*), make me persevere in virtue and good life, and never to give over serving

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Thee, till Thou bringest me to my reward in thy kingdom. In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen, O Lord, both my soul and body. Is my life anything but a pilgrimage upon earth towards the new Jerusalem, to which he that sits down or turns out of the way can never arrive. O Jesus, make me always consider thy blessed example, through how much pain and how little pleasure Thou pressedst on to a bitter death, because it is the way to a glorious resurrection. Make me, O my Redeemer, seriously ponder those severe words of thine: "He only that perseveres to the end shall be saved."

Have mercy on all sinners, &c., *as in the first petition.*
Our Father. Hail Mary.

THE FOURTEENTH PETITION.

Jesus (*repeated ten times*), grant me grace to fix my mind on Thee, especially in the time of prayer, when I pretend directly to converse with Thee. Check the wanderings of my fanciful brain, put a stop to the desires of my fickle heart, and suppress the power of my spiritual enemies, who at that time endeavour to withdraw my mind from heavenly thoughts to vain imaginations. Thus shall I joyfully look on Thee as my deliverer from all evil, and thank Thee as my benefactor for all the good I have received, or hope to obtain. I shall be convinced that Thou art my chief good, and that all other things were ordained by Thee only as the means of engaging me to fix my affections on Thee alone; that by persevering till death in thy love and service, I might be eternally happy. Let all my thoughts, O beloved of my soul, be absorbed in Thee, that my eyes being shut to all vain and sinful objects, may become worthy to behold Thee face to face in thy everlasting glory.

Have mercy on all sinners, &c., *as in the first petition.*
Our Father. Hail Mary.

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THE FIFTEENTH PETITION.

Jesus (*repeated ten times*), grant me the grace to order my life with reference to my eternal welfare, sincerely intending, and wisely referring all the operations of my soul and body towards obtaining the reward of thy infinite bliss and eternal felicity. For what else is this world but a school to breed up souls and fit them for the other? And how are they fitted up but by an eager desire of enjoying God, their only end? Break my froward spirit, O Jesus; make it humble and obedient; grant me grace to depart hence with a contempt of the world, and with joyful heart to come to Thee. Let the memory of thy passion make me cheerfully undergo all temptations of suffering here for thy love; whilst my soul breathes after that blissful life and immortal glory which Thou hast ordained in heaven for thy servants. O Jesus, let me frequently and attentively consider, that whatsoever I gain, if I lose Thee, all is lost; and whatsoever I lose, if I gain Thee, all is gained.

Have mercy on all sinners, Jesus, I beseech Thee; turn their vices into virtues, and make them true observers of thy law, and sincere lovers of Thee; bring them to bliss in everlasting glory.

O Blessed Trinity, one eternal God, have mercy on me.

Our Lord Jesus Christ humbled Himself, becoming obedient unto death, even the death of the cross. (Phil. ii.)

Hear these my petitions, &c., *as at end of First Part.*

Our Father. Hail Mary. I believe in God.

Jesus, my God, I love Thee above all things.
(50 *days indulgence.*)

My sweetest Jesus, be not to me Judge, but Saviour.
(50 *days indulgence.*)

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PRAYER TO ST. MARY MAGDALEN.

St. Gertrude relates that St. Mary Magdalen said to St. Mechtilde: "Whosoever shall give God thanks for all the tears I shed upon the feet of Jesus, &c., our most merciful God will grant him, through my intercession, remission of all his sins before his death, and a great increase of love to God.

O MOST merciful Jesus, I give Thee thanks for that work of piety which the blessed Mary Magdalen wrought on Thee when she washed thy feet with her tears, and wiped them with the hair of her head, and kissed them and anointed them with fragrant ointment; whereby she obtained from Thee such signal grace that Thou didst pour into her heart and soul so great love of Thee that she could love nothing apart from Thee: beseeching Thee that by her merits and intercessions Thou wouldst vouchsafe to me tears of true repentance, and pour into my heart thy divine love. *Amen.*

A PRAYER FOR CONSOLATION WHEN LONELY OR SORROWFUL.

DEAREST Lord, make us remember, when the world is cold and dreary, and we know not where to turn for comfort, that there is always *one spot* bright and cheerful—the Sanctuary. When we are in *desolation of spirit*, when all who are dear to us have passed away, like summer flowers, and none are left to love us and care for us, whisper to our troubled souls that there is *one friend* who dies not—one whose love never changes—Jesus on the altar. When *sorrows thicken* and *crush* us with their burden, when we look in vain for comfort, let thy dear words come forth with full force from the tabernacle, "Come to me all you who labour and are heavily burdened, and I will refresh you." Thy friendship, dearest Lord, henceforth shall be the dearest treasure we possess. It shall compensate for the treachery and ingratitude of creatures. It shall be our consolation when the *wild flowers are growing over the best loved ones*, and when all who hold a dear

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place in our hearts are *withered and gone!* With thy friendship the world will never be dreary, and life never without a charm. Would that we could realise the pure happiness of possessing *thy sympathy!* Would that we could feel, when we are *crushed and humbled*, when the hope we have lived for has withered, when *sorrows* and *trials*, that we dare not reveal to any, make our souls sink well nigh unto death, when we look in vain for someone to *understand* us, one who will enter into our miseries, make us remember that there is ONE on the altar who knows *every fibre* of our hearts, *every sorrow*, every pain *special* to our *peculiar natures*, and who deeply sympathises with us. Compassionate Jesus, our hearts crave for *sympathy*, and to suffer seems nothing to the bitterness of *suffering alone.*

PRAYERS FOR DELIVERANCE FROM UNPREPARED DEATH.

POPE Pius VII., by a decree of the S. Congr. of Indulgences, March 2, 1816, granted—

I. An indulgence of 100 days to all the faithful every time that, praying to God for this intention, they shall with contrite heart and devotion say the following prayers and antiphons, first collected by the blessed Cardinal Joseph Mary Tommasi, by order of Pope Clement XI., and published in the two languages, Latin and Italian.

II. A plenary indulgence to all who say them each day for a year; to be gained on the two Feasts of the Holy Cross, viz., May 3rd and September 14th, on Holy Thursday, and on Good Friday, provided that on those days, being penitent, and after Confession and Communion, they pray according to the intention of the Sovereign Pontiff in any church where there is the Blessed Sacrament; for the indulgence on Good Friday, the Confession and Communion required may be made on the preceding day.

1. HEAR us, O God of our salvation, and issue not the decree for the completion of our days before Thou forgivest us our sins; and because penance avails not in hell, and there is no amendment in the pit, therefore, we humbly pray and beseech Thee here on earth, that giving us time to pray for pardon, Thou

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wouldst give us also forgiveness of our sins: through our Lord Jesus Christ. *Amen.*

2. Take away, merciful Lord, all errors from thy faithful people; avert from them the sudden destruction of the wasting pestilence; and those whose wanderings Thou dost justly chastise, do Thou mercifully pity when corrected: through Jesus Christ our Lord.

Antiphon.

3. Sin no longer, O my soul; think upon the sudden change from sin to endless torments. There, in hell, penance is not accepted, and tears profit not. Turn, then, whilst thou hast time: cry out and say, Have mercy upon me, O my God.

Antiphon.

4. In the midst of life we are in death; but to whom can we look to be our helper, save Thee, O Lord, who art justly angry with us because of our sins? O holy God, holy and strong, holy and merciful Saviour, deliver us not over to a bitter death,

5. ℣. Lest, overtaken by the day of death, we seek time for penance, and be unable to find it.

℟. Hearken, O Lord, and have mercy on us; for we have sinned against Thee.

6. We beseech Thee, Almighty God, receive in thy fatherly pity thy people who flee unto Thee from thine anger; that those who fear to be chastised by the rod of thy majesty through unprepared death, may be made worthy to rejoice in thy pardon: through our Lord Jesus Christ, &c.

7. We beseech Thee, Almighty God, graciously incline thine ear to the assembly of thy Church, and let thy mercy to us anticipate thine anger; for if Thou shouldst mark iniquities, there shall no creature be able to stand before Thee; but in that same admirable charity whereby Thou didst create us, pardon us sinners, and destroy not the work of thine own hands in an unprepared death: through our Lord Jesus Christ, &c.

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8. Hear our prayers, O Lord, and enter not into judgment with thy servants; for, knowing that there is no justice in us on which we can dare to presume, we acknowledge no other fount of mercy whereby we can be washed from our sins, delivered from our infirmities, and especially from unprepared death, but only Thou, O God: through Jesus Christ our Lord, &c.

9. O God, before whom every heart trembles and every conscience is awed, show forth thy mercy upon us thy suppliants, that we, who trust not in the excellence of our own merit, may never experience thy judgments by an unprepared death, but may receive thy pardon: through our Lord Jesus Christ, &c.

Prayer.

MOST merciful Lord Jesus, by thy agony and bloody sweat, and by thy death, deliver me, I beseech Thee, from sudden and unprovided death. O most gentle Lord Jesus, by thy cruel and ignominious scourging and crowning with thorns, by thy cross and bitter passion, and by thine own great goodness, I humbly pray Thee, let me not die unprepared, and pass from this life without the holy sacraments. Jesus, my best beloved, my Lord! by all thy travails and all thy sorrows, by thy Precious Blood, and by thy most holy wounds, and by those last words spoken by Thee upon the cross, "My God, my God, why hast Thou forsaken me?" and again, "Father, into thy hands I commend my spirit," most ardently I pray Thee, free me from unprepared death. Thy hands, O my Redeemer, have wholly made and formed me; oh, suffer not death to take me unawares; grant me, I beseech Thee, time for penance; vouchsafe me a happy passage in thy grace, that in the world to come I may love Thee with my whole heart, and praise and bless Thee for ever and ever. *Amen.*

Then say five *Pater Nosters* and five *Ave Marias* in memory of the Passion of our Lord Jesus Christ, and three *Ave Marias* to the Blessed Virgin, Mother of Sorrows.

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Devotions for the Sick.

THE state of sickness and suffering is to be regarded as a paternal visitation, whereby God knocks at the door of our hearts, and puts us in mind of our mortality. It is a call from heaven, and a timely warning to prepare for eternity, by spending the remainder of our lives in the love and service of our Creator.

To be dejected and impatient, therefore, under sickness—to indulge in murmurs and complaints, and call ourselves wretched and unhappy, is a sign that inordinate self-love reigns in our hearts, and that we seek our own inclinations more than the will of God, who has bequeathed the cross to all his elect as their portion and inheritance in this world. It is in vain for us to take the name of Christians, or pretend to follow Christ, unless we carry our cross after Him. It is in vain for us to expect to be glorified with Jesus, unless we suffer with Jesus. He sacrificed Himself for us on the cross, that He might unite us on it eternally to Himself. We cannot arrive at heaven by any other road. If we courageously embrace our cross, God will be our comfort and support, as He was the comfort and support of the holy martyrs under the severest trials.

Though we are bound to take all reasonable care of our health, yet too much anxiety for our recovery is to be avoided. He who trusts more in the art of the physician than the Lord deserves to be disappointed—like Asa, King of Judea, who was permitted to die because he placed more confidence in his physician than in God. Wherefore, a Christian in sickness should consider God as his chief physician, and in the first place make his peace with Him, and seek the health of the soul, by having recourse to the holy sacraments in due time, while he is in a condition to receive them with the proper dispositions. If he be in debt, or has any restitution or satisfaction to make, he should take care to have these obligations discharged. He should settle his temporal affairs without delay, that he may wholly apply his thoughts afterwards without any disturbance to the care of his immortal soul. He should beg of God to extinguish in him all self-love, and to dispose of him as He pleases. He should recite devout acts of faith, hope, charity, contrition, patience, resignation, &c. He should endeavour to sanctify his sufferings by receiving them from the hand of God, by offering them in satisfaction for his sins, and by uniting them

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with the sufferings of his blessed Saviour and Redeemer, Jesus Christ.

Although you should lose every other thing, remember, at least, not to lose your soul.

Prayer in the beginning of Sickness.

O MY God, I accept of this sickness with which Thou art pleased to visit me, as a favour from thy fatherly hand; I accept of all its circumstances and consequences in satisfaction for my sins. Thou hast given me health and strength, and Thou hast taken them away: blessed be thy holy name, O Lord. I bow down with my whole soul to adore Thee in all thy appointments. I resign myself entirely into the hands of thy providence, and acknowledge that Thou treatest me with too much indulgence. I know I have deserved greater evils than I now endure. I merit, by my sins, pains infinitely greater, even the pains of hell, where I should have been long since were it not for thy pure mercy. There are many now suffering there for crimes less than mine. My pains are nothing in comparison to theirs; I have no great reason to complain; "thy will be done on earth as it is in heaven." I offer myself with an entire submission to suffer whatever Thou pleasest, and in what manner Thou pleasest. May this sickness be to the honour of thy holy name, and to the good of my soul. But, O Lord, have regard to my weakness, and deal not with me according to my sins; but according to the multitude of thy tender mercies, have compassion on me. Confirm my soul with strength from above, that I may be patient under all the uneasiness, disquiets, and difficulties of my illness, and that I may cheerfully submit to them as the just punishment of my manifold offences, and duly offer them in conjunction with the sufferings and death of my blessed Redeemer on the cross, through whose merits I look for mercy, and hope to possess eternal life. Have pity on me, O most loving Father; clothe me with thy grace, and receive me into the arms of thy mercy; create a clean heart in me, and renew a right spirit within my bowels. Cast out of my heart whatever

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Thou knowest profanes or defiles thy temple. Destroy and root out all that is displeasing to Thee, and lay in me the foundation of a new life either for this world or the world to come. I am heartily sorry that I ever offended thy infinite goodness, in thought, word, or deed. I most heartily implore pardon of all my sins; I now purpose to offend Thee no more, and to avoid everything that may be an occasion of sin to me. I resolve to make restitution and satisfaction for the injuries I have committed; and for the love of Thee I here forgive all those who have injured me or done me wrong; and I beseech Thee to pardon them, and grant them the same blessings I desire for my own soul. With all humility I also beg pardon of all those to whom I have given any offence, whether by ill-example, by words or deeds, or any other way, deliberately or unknowingly. Thou knowest, O Lord, how frail I am, and that I am nothing but dust and ashes: preserve me from all temptations, and be Thou my defence against all the assaults of the evil spirit, that in this sickness I may no ways offend Thee. And if this is to be my last, I beg of Thee so to direct me by thy grace that I may not neglect any necessary means of salvation, or be deprived of any of those powerful helps which Thou hast in thy mercy ordained for the good of my soul. Oh, prepare me for my passage into eternity, that being perfectly cleansed from all my iniquities, I may be admitted one day into the kingdom of thy glory, there to love and praise Thee for ever, in the company of thy blessed angels and saints. *Amen.*

"Lord, thy thorns are my roses, and thy sufferings my paradise."—*St. Felix.*

"Tears of devotion are sweeter than the joys of theatres."—*St. Augustine.*

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PRAYERS OR LITANY FOR A HAPPY DEATH.

IN order to implore the divine assistance in the last moments of our life, Pius VII., by a Rescript of May 12, 1802, granted:

1. An indulgence of 100 days, once a day, to all the faithful who with contrite heart shall say the following prayers.

2. A plenary indulgence to those who say them every day for a month, on any one day in the said month, when, after Confession and Communion, they shall visit a church or public oratory, and offer up prayer to God according to the intention of the Sovereign Pontiff.

The Prayers.

O LORD Jesus, God of goodness and Father of mercies, I draw nigh to Thee with a contrite and humble heart; to Thee I recommend the last hour of my life, and that judgment which awaits me afterwards.

Merciful Jesus, have mercy on me.

When my feet, benumbed with death, shall admonish me that my course in this life is drawing to an end.

Merciful Jesus, have mercy on me.

When my hands, cold and trembling, shall no longer be able to clasp the crucifix, and shall let it fall against my will on my bed of suffering,

When my eyes, dim with trouble at the approach of death, shall fix themselves on Thee, my last and only support,

When my lips, cold and trembling, shall pronounce for the last time thy adorable name,

When my face, pale and livid, shall inspire the beholders with pity and dismay; when my hair, bathed in the sweat of death, and stiffening on my head, shall forebode my approaching end,

When my ears, soon to be for ever shut to the discourse of men, shall be open to that irrevocable decree which is to fix my doom for all eternity,

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish; when my soul, affrighted with the sight of my iniquities and the terrors of thy judgment, shall

Merciful Jesus, have mercy on me.

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have to fight against the angel of darkness, who will endeavour to conceal from my eyes thy mercies, and to plunge me into despair,

When my poor heart, oppressed with suffering and exhausted by its continual struggles with the enemies of its salvation, shall feel the pangs of death,

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance; and then in that dreadful moment,

When my friends and relations, encircling my bed, shall be moved with compassion for me, and invoke thy clemency in my behalf,

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonising soul shall feel the sorrows of death,

When my last sighs shall force my soul to issue from my body, accept them as the children of a loving impatience to come to Thee,

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as a homage which I willingly pay to thy Divine Majesty, and in that last moment of my mortal life,

When at length my soul, admitted to thy presence, shall first behold the splendour of thy Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises, and in that moment when eternity shall begin to me,

Merciful Jesus, have mercy on me.

Let us pray.

O GOD, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may be made worthy to quit this world in the peace of a good conscience, and in the embrace of thy love; support me in my last hour, in

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the strong arms of thy sacraments, and by the fresh fragrance of thy consolations.

Let thy absolving words be said over me, and the holy oil sign and seal me, and let thine own Body be my food, and thy Blood my sprinkling; and let sweet Mary breathe on me, and my angel whisper peace to me, and thy glorious saints, and my own dear patron, smile on me, that in them all and through them all I may die, as I desire to live, in thy faith, in thy Church, and in thy love. *Amen.*

"My Jesus, mercy!" (100 *days indulgence.*)

LITANY FOR THE SICK.

LORD, have mercy on [*him* or *her*].
Christ, have mercy on [*him*].
Lord, have mercy on [*him*].
O God the Father, Creator of the world, *Have mercy on* [*him*].
O God the Son, Redeemer of mankind, *Have mercy on* [*him*].
O God the Holy Ghost, perfecter of the elect, *Have mercy on* [*him*].
O Sacred Trinity, one God in three persons, *Have mercy on* [*him*].
Holy Mary, *pray for him.*
All ye holy Angels and Archangels,
Holy Abel,
All ye blessed company of the just,
Holy Abraham,
St. John the Baptist,
All ye holy Patriarchs and Prophets,
St. Peter and St. Paul,
St. Andrew and St. John,
All ye holy Apostles and Evangelists,
All ye holy disciples of our Lord,
} *Pray for him* [*or her*].

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All ye holy Innocents,
St. Stephen and St. Laurence,
All ye holy Martyrs,
St. Sylvester and our holy Father St. Augustine,
St. Patrick, our glorious Apostle,
All ye holy Bishops and Confessors,
St. Benedict and St. Francis,
All ye holy Priests and Religious,
St. Mary Magdalen and St. Lucy,
All ye holy Virgins and Widows,
All ye saints of God, *Make intercession for* [*him*]. *Pray for him.*

Have mercy, O Lord, *and spare* [*him*].
Have mercy, O Lord, *and hear* [*him*].
From all [*his*] sins,
From all the temptations and snares of Satan,
From all impatience and repining at thy just chastisements,
From dejection of spirit and diffidence in thy mercy,
From the fear of death and too much desire of life,
From distracting [*his*] mind with the things of this world, and neglecting to prepare for eternity,
By thy cross and passion,
By thy death and burial,
By thy glorious resurrection and ascension,
By the grace of the Holy Ghost, the Comforter, *Deliver him, O Lord.*

In the hour of death, and in the day of judgment, *Deliver* [*him*], *O Lord.*

We sinners, *Beseech Thee to hear us.*

That it may please Thee to comfort [*him*] in [*his*] sorrow, and to enable [*him*] to look beyond death and the blessed state it leads to,
That it would please Thee to bring into [*his*] thoughts all thy mercies, and by them encourage [*him*] to a confidence in Thee,
That Thou wouldst vouchsafe [*him*] by thy grace to order all [*his*] temporal affairs with prudence, justice, and charity, and with a free and quiet mind wholly to dispose [*himself*] for heaven, *We beseech Thee, &c.*

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That Thou wouldst vouchsafe [*him*] the grace heartily to forgive all those who have offended [*him*], and to satisfy according to [*his*] power whoever has suffered the least prejudice by [*him*],

That being thus reconciled to Thee and all the world, [*he*] may, with a humble and assured hope, reverently receive the sacred viaticum of thy blessed Body, and firmly persevere to the end in thy grace and favour,

That the pains of [*his*] sickness may expiate the punishment due to [*his*] sins, by diminishing [*his*] love of this world, and increasing [*his*] desire of the next,

That whatever thy providence shall determine concerning [*him*], [*he*] may readily submit to thy holy will, and whether (*he*) live or die, be always thine,

Son of God,

We beseech Thee to hear us.

Lamb of God, who takest away the sins of the world:
Spare us, O Lord.

Lamb of God, who takest away the sins of the world:
Hear us, O Lord.

Lamb of God, who takest away the sins of the world:
Have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

℣. O Lord, hear my prayer.

℟. And let my supplication come unto Thee.

The Prayer.

ALMIGHTY and everlasting God, in whose hands are the keys of life and death, and whose infinite wisdom disposes all things for the best to those who love Thee, behold, we beseech Thee, thy servant whom Thou hast cast upon the bed of sickness, and support with thy grace [*his*] afflicted spirit; strengthen [*his*]

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faith, increase [*his*] hope, and perfect [*his*] charity; sanctify to [*him*] every accident of [*his*] sufferings, that if thy mercy shall restore [*him*] to [*his*] health, [*he*] may more carefully correct the errors of [*his*] former life; and, if it shall please Thee to call [*him*] to thyself, [*he*] may pass through the valley of the shadow of death with safety, and be transported by thy holy angels into the mansions of bliss, where no fear shall trouble [*him*], no pains torment [*him*], nor any grief disturb the quiet of [*his*] mind, but perfect security, pure delight, and unspeakable joys shall for ever be established unto [*him*]: through our Lord Jesus Christ, thy only Son, who, with Thee and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

LITANY FOR A SOUL DEPARTING.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Holy Mary, *pray for him or her.*
All ye holy Angels and Archangels,
Holy Abel,
All ye choirs of the just,
Holy Abraham,
St. John the Baptist,
St. Joseph,
All ye Patriarchs and Prophets,
SS. Peter and Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
[illegible]ly Father St. Augustine,

Pray for him [or her]

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All ye holy Bishops and Confessors,
St. Benedict,
St. Francis,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy Virgins and Widows,
All ye saints of God, *Make intercession for* [*him*]. *Pray for him.*
Be merciful: *Spare* [*him*], *O Lord.*
From thy anger,
From the danger of death,
From an evil end,
From the pains of hell,
From all evil,
From the power of the devil,
By thy nativity,
By thy cross and passion,
By thy death and burial,
By thy glorious resurrection,
By thy admirable ascension,
By the grace of the Holy Ghost, the Comforter,
In the day of judgment, *Deliver him, O Lord.*
We sinners, *beseech Thee hear us.*
That Thou spare [*him*], *we sinners beseech Thee to hear us.*
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Let us pray.

DEPART, then, O Christian soul, out of this miserable world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels, archangels, thrones, dominations, cherubim, and seraphim; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the

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holy monks and hermits, of the holy virgins, and of all the saints of God: let thy place be this day in peace, and thy abode in holy Sion: through Christ our Lord. *Amen.*

God of clemency! God of goodness! O God, who, according to the multitude of thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant [*N.*], and grant him [*her*] a full discharge from all his [*her*] sins, who most earnestly begs it of Thee. Renew, O merciful Father, whatever is corrupt in him [*her*] through human frailty, or by the snares of the enemy; make him [*her*] a true member of thy Church, and let him [*her*] partake of the fruit of thy redemption. Have compassion, O Lord, on his [*her*] sighs, have pity on his [*her*] tears, and admit him [*her*] to the sacrament of thy reconciliation, who has no hope but in thee: through Christ our Lord. *Amen.*

Deliver, O Lord, the soul of thy servant, as Thou deliveredst Job from all his misery and affliction. ℟. Amen.

Deliver, O Lord, the soul of thy servant, as Thou deliveredst Isaac from being offered in sacrifice by the hands of his father. ℟. Amen.

Deliver, O Lord, the soul of thy servant, as Thou deliveredst Lot from Sodom and the flame of fire. ℟. Amen.

Deliver, O Lord, the soul of thy servant, as Thou deliveredst Moses from the hands of Pharaoh, king of the Egyptians. ℟. Amen.

Deliver, O Lord, the soul of thy servant, as Thou deliveredst Daniel from the den of lions. ℟. Amen.

Deliver, O Lord, the soul of thy servant, as Thou deliveredst the three children out of the fiery furnace, and from a cruel and unmerciful king. ℟. Amen.

Deliver, O Lord, the soul of thy servant, as Thou deliveredst St. Peter and St. Paul out of prison. ℟. Amen.

[illegible] as Thou deliveredst that blessed virgin and

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martyr, St. Thecla, from her most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it into the freedom of thy elect, to partake of the everlasting joys of heaven. ℟. *Amen.*

Let us pray.

WE commend to Thee, O Lord, the soul of this thy servant; and beseech Thee, O Jesus Christ, Redeemer of the world, that as in thy mercy to him [*her*] Thou becamest man, so now Thou mayest vouchsafe to admit him [*her*] into the number of the blessed. Who livest and reignest, world without end. *Amen.*

Prayers for the Faithful Departed.

De Profundis.

OUT of the depths I have cried unto Thee, O Lord: Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If Thou, O Lord, shalt mark our iniquities: O Lord, who can abide it?

For with Thee there is mercy: and by reason of thy law I have waited on Thee, O Lord.

My soul hath waited on his word: my soul hath hoped in the Lord.

From the morning watch even unto night: let Israel hope in the Lord.

For with the Lord there is mercy: and with Him there is plenteous redemption.

And He shall redeem Israel: from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

May they rest in peace. *Amen.*

℣. Lord, hear my prayer.

℟. And let my cry come unto Thee.

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Let us pray.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that by our devout supplications they may obtain that pardon which they have always desired. Who livest and reignest, world without end. *Amen.*

℣. Eternal rest give unto them, O Lord.
℟. And let perpetual light shine upon them.
℣. May they rest in peace.
℟. *Amen.*

LITANY FOR THE DEAD.

LORD, have mercy on us.
Christ, have mercy on us.
Lord Jesus, *grant our petitions.*
O God the Father, Creator of the world, *have mercy on the souls of the faithful departed.*
O God the Son, Redeemer of mankind, *deliver the souls of the faithful departed.*
O God the Holy Ghost, Perfecter of the elect, *accomplish the bliss of the faithful departed.*
Blessed Virgin Mary, who by the special privilege of grace wast triumphantly assumed into the kingdom of thy Son, *Pray for the souls of the faithful departed.*
Blessed angels who, ordering aright the first acts of your will, were fixed forthwith in unchangeable happiness,
Blessed patriarchs, who were filled with joy when the desired of nations put an end to your captivity,
Blessed prophets, who, after patiently awaiting the arrival of the Messiah, were at length consoled by a visit from Him in person,
Blessed saints, who, at the glorious resurrection of our Saviour, were translated from Limbo to the visible presence of God,
Blessed apostles, who, at the last day, shall sit to judge the twelve tribes of Israel,
Pray for the souls, &c.

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Blessed disciples of our Lord, who followed his steps in the narrow paths of perfection,
Blessed martyrs, who passed through the sea of your own blood, entering immediately into the land of promise,
Blessed confessors, who despised the vanity of the earth, and placed your affections on the joys of heaven,
Blessed virgins, who, with your lighted lamps, awaited the coming of the heavenly Spouse,
O holy saints, who, being freed from all irregular attachment to creatures, were perfectly fitted for an immediate union with our Creator,
Be merciful, O Lord, *and pardon their sins.*
Be merciful, O Lord, *and hear their prayers.*

Pray for the souls, &c.

From the shades of death, where the light of thy countenance shineth not,
From the evils to which immortification in this world must expose them in the other,
From the displeasure provoked by negligence and ingratitude,
From the pains of purgatory, so justly inflicted on unexpiated sins,
From the torments incomparably greater than the bitterest anguish of this life,
By the multitude of thy mercies, ever compassionate to human frailties,
By the virtue of thy cross, whereon Thou reconciledst the world to thy Father,
By thy victorious descent into hell, to break the chains of death,
By thy glorious resurrection from the tomb, to open the kingdom of heaven,
By thy triumphant ascension into heaven, to lead captivity captive,
By thy dread coming to judge the world,
We sinners, *beseech Thee, hear us.*
That it please Thee to hasten the day when thy faithful shall be delivered from the abodes of sorrow, *we beseech Thee, hear us.*

Deliver them, O Lord.

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From the evils to which immortification in this world must expose them in the other,
From the displeasure provoked by negligence and ingratitude,
From the pains of purgatory, so justly inflicted on unexpiated sins,
From the torments incomparably greater than the bitterest anguish of this life,
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By thy glorious resurrection from the tomb, to open the kingdom of heaven,
By thy triumphant ascension into heaven, to lead captivity captive,
By thy dread coming to judge the world,
Deliver them, O Lord.
We sinners, *Beseech Thee, hear us.*
That it please Thee to hasten the day when thy faithful shall be delivered from the abodes of sorrow, *We beseech Thee, hear us.*
Lamb of God, in whose book of life the names of thy elect are inscribed, *Give rest to the souls of the faithful departed.*

The Antiphon.

DELIVER us, O Lord, from eternal death, in that tremendous day when the heavens and the earth shall be moved, whilst Thou shalt come to judge the world by fire. We tremble and are much afraid at the coming judgment and at thy future wrath, when the heavens and the earth shall be moved, when Thou shalt come to judge the world by fire.

That shall be a day of wrath, of calamity, and of misery, a great and most bitter day, when Thou shalt come to judge the world by fire.

Give them, O Lord, eternal rest, and let perpetual light shine upon them. *Amen.*

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Let us pray.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that, by means of pious supplications, they may obtain the pardon which they have earnestly desired, who livest and reignest, &c.

A Prayer upon the day of a person's Decease or Burial.

O LORD, we recommend to thy infinite clemency the souls of thy servants lately deceased. Pardon them, we beseech Thee, in the multitude of thy mercies, the sins which they have committed through human frailty, and grant them eternal life in thy kingdom of bliss. *Amen.*

FOR THE DEAD OF THE ORDER OR CONFRATERNITY.

ABSOLVE, we beseech Thee, O Lord, the souls departed of this Confraternity from all their sins, that, by the assistance of thy grace, they may escape the severity of thy judgment, and deserve to obtain the happiness of eternal light.

℣. From the gates of hell.
℟. Deliver their souls, O Lord.
℣. May they rest in peace.
℟. Amen.
℣. O Lord, hear my prayer.
℟. And let my supplication come unto Thee.

Let us pray.

O GOD, the giver of pardon and lover of human salvation, we beseech thy clemency that Thou grant the brethren and sisters, relations and benefactors of this Confraternity, who are departed out of this world, Blessed Mary, ever Virgin, interceding for them, with all the saints, to come to the fellowship of eternal bliss, through Jesus Christ our Lord. *Amen.*

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May the blessing of Almighty God the Father, the Son, and the Holy Ghost descend upon us, and dwell in our hearts and remain with us now and for ever. *Amen.*

BEADS FOR THE DEAD.

THIS chaplet for the dead is composed of four decades, that is to say forty beads, in honour and memory of the forty hours that our Lord Jesus Christ passed in Limbo, to deliver and conduct to heaven all the souls of the saints who died before Him.

Commence by the *De Profundis*. (Those who do not know it can say an Our Father and Hail Mary instead.)

On the large beads say: Eternal rest give to them, O Lord. May a perpetual light shine upon them. May they rest in peace. *Amen.* O my God, I believe in Thee, because Thou art truth itself; I hope in Thee, because Thou art infinitely merciful; I love Thee with my whole heart, and, above all things, because Thou art infinitely perfect, and I love my neighbour as myself for the love of Thee. I am heartily sorry for having offended Thee, on account of thy infinite goodness, and firmly purpose, with thy holy grace, never more to offend Thee. *Amen.*

On each of the small beads say: "Sweet Heart of Mary, be my salvation."

Conclude with the *De Profundis* or the Our Father, and Hail Mary.

Twenty-three thousand three hundred days indulgence, or over sixty years are attached to these beads, every time they are said, applicable to the souls in purgatory.

For all information respecting the Archconfraternity of Suffrages, and to obtain the Chaplets, address—M. l'Abbe Serre, aumonier de l'Hotel-Dieu, a Nimes (Gard), France. The Chaplets can also be procured at Mme de la Rousselliere, rue de la Tour, 54 16me arrondissement, Passy, Paris.

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ON THE SCAPULARS.

FOR the Brown Scapular, besides on the principal Feasts of our Lord and Lady, there is a Plenary Indulgence on every Wednesday, on the usual conditions of Confession and Communion, with a visit to a Carmelite Church, or where there is none, to one's parish church.

For the Blue Scapular, a Plenary Indulgence every first Sunday of the month, on the usual conditions. This visit may be made to the Altar of the Blessed Virgin Mary, in any public church.

A Plenary Indulgence may be gained for the Red Scapular every Friday, and, if inconvenient, on the following Sunday, upon the usual conditions, with a short meditation on the Passion.

A Plenary Indulgence, every third Sunday, for the Black Scapular of the Seven Dolours, on the usual conditions, with assisting at the Procession of our Lady of Dolours, if possible.

Those who wear the Scapular of the Immaculate Conception, and who say with piety, six *Our Fathers*, *Hail Marys*, and *Glorias* in honour of the Blessed Trinity, and of Mary Immaculate, for all the intentions of the Church, can gain, *every time* they say them, by day or by night, walking or working, etc., the Plenary and Partial Indulgences granted to those who visit the seven churches in Rome—the Church of the Portiuncula, that of St. James, and of the Holy Land. Confession and Communion are *not* necessary to gain these numerous Plenary Indulgences. They also gain sixty years Indulgence for daily meditation of half an hour, twenty years Indulgence for each visit to the sick, by wearing this scapular (Pius IX., April 14th, 1856).

The Scapular of the Most Holy Trinity, unlike the other Scapulars, must be blessed by a priest having the faculty, *every time* it is renewed (1st Sept., 1847).

On the other hand, the Scapular of the Sacred Heart needs no blessing, even from the beginning.

No obligatory *Paters* and *Aves* are annexed to the

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scapulars. Such prayers seem to depend on the will of the priest who invests.

Unless a scapular is thrown aside out of contempt, when a person, once invested, resumes the scapular again, there is no need of a new enrolment.

Scapulars may be suspended over the shoulders by any coloured string—the red Scapular alone requiring a string of its own colour, red—hence it is very common to suspend several scapulars on a red string.

Vespers for Sundays and Festivals.

Our Father *and* Hail Mary *being said in silence, the Priest sings aloud:*

℣. Incline unto my aid, O God.

℟. O Lord, make haste to help me.

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

℣. Gloria Patri, et Filio, et Spiritui Sancto.

℟. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

[*From Septuagesima till Easter Saturday, instead of Alleluia, is sung:* Praise be to Thee, O Lord, the King of eternal glory: Laus tibi Domine, Rex æternæ gloriæ].

Before each of the Psalms an Antiphon, which varies according to the Festivals, is recited.

Ant. The Lord said.

Ant. Dixit Dominus.

In Paschal-time the only Anthem to all the Psalms is *Alleluia.*

PSALM CIX.—*Dixit Dominus.*

1. The Lord said to my Lord: Sit thou at my right hand.

1. Dixit Dominus Domino meo: *Sede a dextris meis.

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2. Until I make thine enemies thy footstool.

3. The Lord will send forth the sceptre of thy power out of Sion: rule Thou in the midst of thy enemies.

4. With Thee is the principality in the day of thy strength, in the brightness of the saints: from the womb, before the day star, I begot Thee.

5. The Lord hath sworn, and He will not repent; Thou art a priest for ever according to the order of Melchisedech.

6. The Lord at thy right hand, hath broken kings in the day of his wrath.

7. He shall judge among nations, He shall fill ruins; He shall crush the heads in the land of many.

8. He shall drink of the torrent in the way; therefore shall he lift up the head.

Glory, &c.

2. Donec ponam inimicos tuos: *scabellum pedum tuorum.

3. Virgam virtutis tuæ emittet Dominus ex Sion:* dominare in medio inimicorum tuorum.

4. Tecum principium in die virtutis tuæ, in splendoribus sanctorum: *ex utero ante luciferum genui te.

5. Juravit Dominus, et non pœnitebit eum: *Tu es sacerdos in æternum secundum ordinem Melchisedech.

6. Dominus a dextris tuis: * confregit in die iræ suæ reges.

7. Judicabit in nationibus implebit ruinas: *conquassabit capita in terra multorum.

8. De torrente in via bibet: * propterea exaltabit caput.

Gloria Patri, &c.

Gloria Patri, &c., is said at the end of every Psalm.

Ant. The Lord said to my Lord, sit thou at my right hand.

Ant. True.

Ant. Dixit Dominus Domino meo: sede a dextris meis.

Ant. Fidelia.

PSALM CX.—*Confitebor tibi.*

1. I will praise Thee, O Lord, with my whole heart:

1. Confitebor tibi, Domine, in toto corde meo

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in the council of the just, and in the congregation.

2. Great are the works of the Lord: sought out according to all his wills.

3. His work is praise and magnificence: and his justice continueth for ever and ever.

4. He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

5. He will be mindful for ever of his covenant: He will show forth to his people the power of his works.

6. That He may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

7. All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

8. He hath sent redemption to his people: He hath commanded his covenant for ever.

9. Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

10. A good understanding to all that do it: his praise continueth for ever and ever.

Glory be to the Father, &c.

*in concilio justorum et congregatione.

2. Magna opera Domini: *exquisita in omnes voluntates ejus.

3. Confessio et magnificentia, opus ejus: * et justitia ejus manet in sæculum sæculi.

4. Memoriam fecit mirabilium suorum, misericors et miseratur Dominus: *escam dedit timentibus se.

5. Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

6. Ut det illis hæreditatem Gentium: * opera manuum ejus veritas et judicium.

7. Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

8. Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

9. Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

10. Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

Gloria Patri, etc.

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Ant. True are all his ordinances: confirmed for ever and ever.

Ant. In his commandments.

Ant. Fidelia omnia mandata ejus; * confirmata in sæculum sæculi.

Ant. In mandatis.

PSALM CXI. *Beatus vir.*

1. Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

1. Beatus * vir qui timet Dominum; in mandatis ejus volet nimis.

2. His seed shall be mighty upon the earth: the generation of the righteous shall be blessed.

2. Potens in terra erit semen ejus; * generatio rectorum benedicetur.

3. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

3. Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

4. To the righteous a light is risen up in darkness: He is merciful, and compassionate, and just.

4. Exortum est in tenebris lumen rectis: * misericors, et miserator et justus.

5. Acceptable is the man that showeth mercy and lendeth: he shall order his words with judgment, because he shall not be moved for ever.

5. Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

6. The just shall be in everlasting remembrance: he shall not fear the evil hearing.

6. In memoria æterna erit justus; * ab auditione mala non timebit.

7. His heart is ready to hope in the Lord, his heart is strengthened: he shall not be moved, until he look over his enemies.

7. Paratum cor ejus sperare in Domino, confirmatum est cor ejus; * non commovebitur donec despiciat inimicos suos.

8. He hath distributed, He hath given to the poor:

8. Dispersit, dedit pauperibus, justitia ejus manet

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his justice remaineth for ever and ever: his horn shall be exalted in glory.

9. The wicked shall see, and shall be angry: he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

Glory be to the Father, &c.

Ant. In his commandments he shall take great delight.

Ant. Let the name of the Lord.

in sæculum sæculi: * cornu ejus exaltabitur in gloria.

9. Peccator videbit et irascetur: dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Gloria Patri, &c.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

PSALM CXII. *Laudate, pueri.*

1. Praise the Lord, ye children: praise ye the name of the Lord.

2. Blessed be the name of the Lord: from henceforth now and for ever.

3. From the rising of the sun, unto the going down of the same: the name of the Lord is worthy of praise.

4. The Lord is high above all nations: and his glory above the heavens.

5. Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and on earth?

6. Who raiseth up the needy from the earth, and lifteth up the poor out of the dunghill.

1. Laudate, pueri Dominum: * laudate nomen Domini.

2. Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

3. A solis ortu usque ad occasum; * laudabile nomen Domini.

4. Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

5. Quis sicut Dominus Deus noster, qui in altis habitat: * et humilia respicit in cœlo et in terra?

6. Suscitans a terra inopem: * et de stercore erigens pauperem.

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7. That he may place him with princes, with the princes of his people.

8. Who maketh the barren woman to dwell in the house, the joyful mother of children.

Glory be to the Father, &c.

Ant. Let the name of the Lord be blessed for evermore.

Ant. We who are alive.

7. Ut collocet eum cum principibus: * cum principibus populi sui.

8. Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

Gloria Patri, &c.

Ant. Sit nomen Domini benedictum in sæculum.

Ant. Nos qui vivimus.

PSALM CXIII. *In exitu Israel.*

1. When Israel came out of Egypt: the house of Jacob from a barbarous people:

2. Judea was made his sanctuary: Israel his dominion.

3. The sea beheld, and fled: Jordan was turned back.

4. The mountains skipped like rams, and the hills like the lambs of the flock.

5. What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

6. Ye mountains, that ye skip like rams: and ye hills, like the lambs of the flock?

7. At the presence of the Lord the earth was moved: at the presence of the God of Jacob.

1. In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

2. Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

3. Mare vidit et fugit: * Jordanis conversus est retrorsum.

4. Montes exultaverunt ut arietes: * et colles sicut agni ovium.

5. Quid est tibi mare, quod fugisti: * et tu Jordanis, quia conversus es retrorsum.

6. Montes exultastis sicut arietes: * et colles sicut agni ovium?

7. A facie Domini mota est terra: * a facie Dei Jacob.

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8. Who turned the rock into pools of water: and the stony hill into fountains of water.

9. Not to us, O Lord, not to us: but to thy name give glory.

10. For thy mercy and for thy truth's sake: lest the Gentiles should say, Where is their God?

11. But our God is in heaven: He hath done all things whatsoever he would.

12. The idols of the Gentiles are silver and gold: the work of the hands of men.

13. They have mouths, and speak not: they have eyes, and see not.

14. They have ears, and hear not: they have noses, and smell not.

15. They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

16. Let those that make them become like unto them: and all such as trust in them.

17. The house of Israel hath hoped in the Lord: he is their helper and their protector.

18. The house of Aaron hoped in the Lord:

8. Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

9. Non nobis Domine, non nobis: * sed nomini tuo da gloriam.

10. Super misericordia tua, et veritate tua: * nequando dicant Gentes, ubi est Deus eorum?

11. Deus autem noster in cœlo: * omnia quæcumque voluit fecit.

12. Simulacra Gentium argentum et aurum: * opera manuum hominum.

13. Os habent, et non loquenter: * oculos habent, et non videbunt.

14. Aures habent, et non audient: * nares habent, et non odorabunt.

15. Manus habent, et non palpabunt: pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

16. Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

17. Domus Israel speravit in Domino: * adjutor eorum, et protector eorum est.

18. Domus Aaron speravit in Domino: * adjutor

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He is their helper and their protector.

19. They that fear the Lord have hoped in the Lord: He is their helper and their protector.

20. The Lord hath been mindful of us, and hath blessed us.

21. He hath blessed the house of Israel: He hath blessed the house of Aaron.

22. He hath blessed all that fear the Lord, both small and great.

23. May the Lord add blessings upon you: upon you and upon your children.

24. Blessed be ye of the Lord: who made heaven and earth.

25. The heaven of heavens is the Lord's: but the earth hath he given to the children of men.

26. The dead shall not praise Thee, O Lord: nor any of them that go down into hell.

27. But we who live bless the Lord: from this time forth and for ever.

Glory be to the Father, &c.

Ant. We who are alive, bless the Lord.

Ant. In Paschal time, Alleluia.

eorum, et protector eorum est.

19. Qui timent Dominum speraverunt in Domino: * adjutor eorum et protector eorum est.

20. Dominus memor fuit nostri: * et benedixit nobis.

21. Benedixit domui Israel: * benedixit domui Aaron.

22. Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

23. Adjiciat Dominus super vos: * super vos et super filios vestros.

24. Benedicti vos a Domino: * qui fecit cœlum et terram.

25. Cœlum cœli Domino: * terram autem dedit filiis hominum.

26. Non mortui laudabunt, te Domine: * neque omnes qui descendunt in infernum.

27. Sed nos qui vivimus benedicimus Domino: * ex hoc nunc et usque in sæculum.

Gloria Patri, &c.

Ant. Nos qui vivimus, benedicimus Domino.

Ant. Tempore Paschali, Alleluia.

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The following Psalm is frequently sung instead of the *In exitu Israel:*

1. Oh! praise the Lord, all ye nations; praise Him, all ye people.

2. For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Glory, &c.

1. Laudate Dominum, omnes gentes: * laudate eum, omnes populi.

2. Quoniam confirmata est super nos misericordia ejus: * et veritas * Domini manet in æternum.

Gloria Patri, &c.

The Little Chapter.—(2 Cor. i.) (*said standing*).

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations.

℟. Thanks be to God.

Benedictus Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

℟. Deo gratias.

This Chapter varies with the Feast.

Lucis Creator (*sung standing*).

Creator of the radiant light,	Lucis Creator optime,
Dividing day from sable night;	Lucem dierum proferens,
Who, with the light's bright origin,	Primordiis lucis novæ
The world's creation didst begin.	Mundi parans originem.
Who, of the morn and ev'ning ray,	Qui mane junctum vesperi,
Mad'st measur'd light, and call'd it day;	Diem vocari præcipis;
Black night begins to cloud the spheres,	Illabitur tetrum chaos,
Vouchsafe to hear our sighs and tears.	Audi preces cum fletibus.

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Whilst with our crimes we burdened are,	Ne mens gravata crimine,
And fall'n a prey to Satan's snare;	Vitæ sit exul munere;
Whilst fading pleasures us deceive,	Dum nil perenne cogitat,
Let not our souls our bodies leave.	Seseque culpis illigat.
Let us at heaven for mercy knock,	Cœleste pulset ostium,
Let us the gates of life unlock;	Vitale tollat præmium;
Whatever's evil let us fly,	Vitemus omne noxium,
And punish past iniquity.	Purgemus omne pessimum.
Most clement Father, lend thine ear;	Præsta, Pater piisime;
Co-equal Son, receive our prayer;	Patrique compar unice;
O Holy Spirit, hear our cry;	Cum Spiritu Paraclito;
Who reign all three eternally. Amen.	Regnans per omne sæculum. Amen.
℣. Let my prayer ascend, O Lord.	℣. Dirigatur, Domine, oratio mea.
℟. Like incense in thy sight.	℟. Sicut incensum in conspectu tuo.

This hymn also varies with the Feast.

Here follows the *Magnificat*, p. 298.

Iste Confessor.

ISTE confessor Domini, colentes
Quem pie laudant populi per orbem:
Hac die lætus, meruit beatas
Scandere sedes.
Hac die lætus meruit supremos
Laudis honores.

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Qui pius, prudens, humilis, pudicus,
Sobriam duxit sine labe vitam,
Donec humanos animavit auræ
Spiritus artus.

Cujus ob præstans meritum frequenter,
Ægra quæ passim jacuere membra,
Viribus morbi domitis saluti,
Restituuntur.

Noster hinc illi chorus obsequentem
Concinit laudem celebresque palmas;
Ut piis ejus precibus juvemur
Omne per ævum.

Sit salus illi, decus, atque virtus,
Qui super cœli solio coruscans,
Totius mundi seriem gubernat
Trinus et unus. *Amen.*

Here follows the *Magnificat*, p. 298.

Ave Maris Stella.

Ave Maris stella,
Dei Mater alma,
Atque semper virgo,
Felix cœli porta.

Sumens illud Ave
Gabrielis ore
Funda nos in pace
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posse.

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

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Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram,
Iter para tutum
Ut videntes Jesum,
Semper collætemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus. *Amen.*

Here follows the *Magnificat*, p. 298.

Veni Sancte Spiritus.

VENI Sancte Spiritus,
Et emitte cælitus
Lucis tuæ radium.
Veni Pater pauperum,
Veni dator munerum;
Veni lumen cordium.
Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.
In labore requies,
In æstu temperies,
In fletu solatium.

O lux beatissima,
Reple cordis intima
Tuorum fidelium.
Sine tuo numine,
Nihil est in homine.
Nihil est innoxium,
Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.
Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

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Da tuis fidelibus,
In te confitentibus,
Sacrum septenarium.
Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.
Amen.

Then is said or sung the antiphon at *Magnificat* (*sitting*).

The Magnificat or Canticle of the Blessed Virgin
(*sung standing*).

1. My soul doth magnify the Lord.
2. And my spirit hath rejoiced in God my Saviour.
3. For he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.
4. For He that is mighty hath done great things unto me: and holy is his name.
5. And his mercy is from generation to generation: unto them that fear Him.
6. He hath showed strength with his arm: He hath scattered the proud in the imagination of their heart.
7. He hath put down the mighty from their seat: and hath exalted the humble.

1. Magnificat * anima mea Dominum.
2. Et exultavit spiritus meus * in Deo salutari meo.
3. Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.
4. Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.
5. Et misericordia ejus a progenie in progenies: * timentibus eum.
6. Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.
7. Deposuit potentes de sede: * et exaltavit humiles.

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8. He hath filled the hungry with good things: and the rich He hath sent empty away.

9. He hath upholden his servant Israel: being mindful of his mercy.

10. As He spake unto our fathers: to Abraham and his seed for ever.

Glory, &c.

8. Esurientes implevit bonis: * et divites dimisit inanes.

9. Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

10. Sicut locutus est ad patres nostros: * Abraham, et semini ejus in sæcula.

Gloria Patri, etc.

The antiphon at *Magnificat* is here repeated *sitting*, after which the prayer proper for the day is sung by the priest (*all standing*).

Let us pray.

Exert, we beseech Thee, O Lord, thy power, and come, that through thy protection we may be freed from the imminent danger of our sins, and be saved by thy deliverance: who livest and reignest, world without end. *Amen.*

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. *Amen.*

Our Father, &c. [*in secret.*]

Oremus.

Excita, quæsumus, Domine, potentiam tuam, et veni: ut ab imminentibus peccatorum nostrorum periculis te mereamur protegente eripi, te liberante salvari, Qui vivis, et regnas, in sæcula sæculorum. *Amen.*

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domine.

℟. Deo gratias.

℣. Fidelium animæ per misericordiam Dei requiescant in pace.

℟. *Amen.*

Pater noster, etc., [*secreto*].

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℣. The Lord give us his peace.
℟. And eternal life. *Amen.*

℣. Dominus det nobis suam pacem.
℟. Et vitam æternam. *Amen.*

Here follows the Anthem proper to the season of the year. They will be found immediately after Compline (p. 312).

After the Anthem the Priest officiating (*in a low tone*), concludes the Vespers with:

May the divine assistance remain always with us. *Amen.*

Divinum auxilium maneat semper nobiscum. *Amen.*

Obs. *If Compline be sung after the Vespers, it should commence immediately after the "Fidelium animæ"* (preceding page).

Compline.

The Reader begins (*all standing*).

℣. Pray, sir, a blessing.

℣. Jube, domne, benedicere.

The Blessing (*by the Priest*).

May the Lord Almighty grant us a quiet night, and a perfect end.
℟. Amen.

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.
℟. Amen.

Short Lesson. 1 *St. Pet.* v. (*by the reader*).

Brethren, be sober, and watch: because your adversary the devil, as a roaring lion goeth about, seeking whom he may devour; whom resist ye strong in faith. But do Thou, O Lord, have mercy on us.
℟. Thanks be to God.

Fratres, sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens circuit, quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.
℟. Deo gratias.

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℣. Our help is in the name of the Lord.
℟. Who hath made heaven and earth.
Our Father, &c. (*all in secret.*)

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cœlum et terram.
Pater noster. (*dicitur totum secreto.*)

Then the Hebdomadarius makes the Confession.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to our holy Father, St. Augustine, to all the Saints, and to you, brethren: that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, our holy Father St. Augustine, all the Saints, and you, brethren, to pray to the Lord our God for me.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, beato patri nostro Augustino, omnibus Sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, beatum patrem nostrum Augustinum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

The Choir answers:

May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.
℟. Amen.

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.
℟. Amen

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Then the Choir repeats the Confession.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to our holy Father, St. Augustine, to all the Saints, and to you, father: that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, our holy Father, St. Augustine, all the saints, and you, father, to pray to the Lord our God for me.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, beato patri nostro Augustino, omnibus Sanctis, et tibi pater: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, beatum patrem nostrum Augustinum, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

The Hebdomadarius says:

May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

℟. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

Misereatur vestri omnipotens Deus, et dismissis peccatis vestris, perducat vos ad vitam æternam.

℟. Amen.

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

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Then is said:

℣. Convert us, O God our Saviour.

℟. And turn away thy anger from us.

℣. O God, come to my assistance.

℟. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia, *or* Praise be to Thee, O Lord, King of everlasting glory.

Ant. Have mercy.

℣. Converte nos, Deus salutaris noster.

℟. Et averte iram tuam a nobis.

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, * et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, * et in sæcula sæculorum. Amen.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ, gloriæ.

Ant. Miserere.

In Paschal time, that is from Easter Saturday till Trinity Sunday (exclusive), Ant. Alleluia.

PSALM IV. *Cum invocarem (all sit).*

1. When I called upon Him, the God of my justice heard me: when I was in distress, Thou didst enlarge me.

2. Have mercy upon me: and hear my prayer.

3. O ye sons of men, how long will ye be dull of heart: why do ye love vanity, and seek after lying?

4. Know ye also that the Lord hath exalted his holy one: the Lord will hear me, when I cry unto Him.

1. Cum invocarem, exaudivit me Deus justitæ mea: * in tribulatione di latasti mihi.

2. Miserere mei: * et exaudi orationem meam.

3. Filii hominum usquequo gravi corde: * ut quid diligitis vanitatem, et quæritis mendacium?

4. Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me cum clamavero ad eum.

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5. Be ye angry, and sin not: the things which ye say in your hearts, be sorry for upon your beds.

6. Offer up the sacrifice of justice, and hope in the Lord: there are many that say, Who showeth us good things?

7. The light of thy countenance, O Lord, is signed upon us: Thou hast put gladness in my heart.

8. By the fruit of their corn and wine and oil: are they multiplied.

9. In peace in the self-same: I will sleep and take my rest.

10. For Thou only, O Lord: hast established me in hope.

Glory be to the Father, &c.

5. Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

6. Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt, Quis ostendit nobis bona?

7. Signatum est super nos lumen vultus tui, Domine: * dedisti lætitiam in corde meo.

8. A fructu frumenti, vini, et olei sui: * multiplicati sunt.

9. In pace in idipsum: * dormiam et requiescam.

10. Quoniam tu, Domine singulariter in spe: * constituisti me.

Gloria Patri, &c.

PSALM XXX. *In te Domine, speravi.*

1. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

2. Incline thine ear unto me: make haste to deliver me.

3. Be Thou my God, my protector, and a house of refuge: that Thou mayest save me.

4. For Thou art my strength and my refuge: and for thy name's sake

1. In te, Domine, speravi, non confundar in æternum: * in justitia tua libera me.

2. Inclina ad me aurem tuam: * accelera, ut eruas me.

3. Esto mihi in Deum protectectem, et in domum refugii: * ut salvum me facias.

4. Quoniam fortitudo mea, et refugium meum est tu: * et propter nomen tuam

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Thou wilt lead me and nourish me.

5. Thou wilt bring me out of this snare, that they have laid for me; for Thou art my protector.

6. Into thy hands I commend my spirit: Thou hast redeemed me, O Lord, the God of truth.

Glory be to the Father, &c.

deduces me, et enutries me.

5. Educes me de laqueo hoc, quem absconderunt mihi: * quoniam tu est protector meus

6. In manus tuas commendo spiritum meum: * redemisti me, Domine, Deus veritatis.

Gloria Patri, &c.

PSALM XC. *Qui habitat.*

1. He that dwelleth in the help of the Most High: shall abide under the protection of the God of heaven.

2. He shall say unto the Lord, Thou art my upholder, and my refuge: my God, in Him will I hope.

3. For he hath delivered me from the snare of the hunters: and from the sharp word.

4. He shall overshadow thee with his shoulders: and under his wings shalt thou trust.

5. His truth shall compass thee with a shield; thou shalt not be afraid for the terror of the night.

6. For the arrow that flieth in the day, for the plague that walketh in the darkness: for the assault of the evil one in the noonday.

1. Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

2. Dicet Domino, Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

3. Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

4. Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

5. Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

6. A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu et dæmonio meridiano.

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7. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

8. But with thine eyes shalt thou behold: and shalt see the reward of the wicked.

9. For thou, O Lord, art my hope: thou hast set thy refuge very high.

10. There shall no evil approach unto thee: nor shall the scourge come nigh thy dwelling,

11. For he hath given his angels charge over thee: to keep thee in all thy ways.

12. In their hands shall they bear thee up: lest haply thou dash thy foot against a stone.

13. Thou shalt walk upon the asp and the basilisk: the lion and the dragon shalt thou tread under thy feet.

14. Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name.

15. He shall cry unto me, and I will hear him: I am with him in trouble; I will deliver him, and glorify him.

16. With length of days

7. Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

8. Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis.

9. Quoniam tu es, Domine, spes mea: * altissimum posuisti refugium tuum.

10. Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

11. Quoniam angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

12. In manibus portabunt te: * ne forte offendas ad lapidem pedum tuum.

13. Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

14. Quoniam in me speravit liberabo eum: * protegam eum, quoniam cognovit nomen meum.

15. Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione; eripiam eum et glorificabo eum.

16. Longitudine dierum

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will I fill him: and I will show unto him my salvation.
Glory be to the Father, &c.

replebo eum: * et ostendam illi salutare meum.
Gloria Patri, &c.

PSALM CXXXIII. *Ecce nunc.*

1. Behold, now, bless ye the Lord: all ye servants of the Lord.
2. Who stand in the house of the Lord: in the courts of the house of our God.
3. Lift up your hands by night to the holy places: and bless the Lord.
4. May the Lord out of Sion bless thee: who hath made heaven and earth.
Glory be to the Father, &c.
Ant. Have mercy on me, O Lord, and graciously hear my prayer.
In Paschal time: Alleluia, Alleluia, Alleluia.

1. Ecce nunc, benedicite Dominum: * omnes servi Domini.
2. Qui statis in domo Domini: * in atriis domus Dei nostri.
3. In noctibus extollit manus vestras in sancta: et benedicite Dominum.
4. Benedicat te Dominus ex Sion: * qui fecit cœlum et terram.
Gloria Patri, &c.
Ant. Miserere mihi, Domine, et exaudi orationem meam.
Tempore Paschali: Alleluia, Alleluia, Alleluia.

HYMN (*standing*).

Now with the fast-departing light,
Maker of all! we ask of Thee,
Of thy great mercy, through the night
Our guardian and defence to be.
Far off let idle visions fly;
No phantom of the night molest;
Curb Thou our raging enemy,
That we in chaste repose may rest.

Te lucis ante terminum,
Rerum Creator, poscimus;
Ut pro tua clementia,
Sis præsul et custodia.
Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

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Father of mercies, hear our cry;
Hear us, O sole-begotten Son;
Who, with the Holy Ghost most high,
Reignest while endless ages run. *Amen.*

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum. *Amen.*

In Paschal time, the last verse is:

To God the Father, and the Son,
Who rose from death, be glory done;
This praise for ever let's repeat,
To God, the Holy Paraclete. *Amen.*

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula. *Amen.*

Little Chapter.—Jerem. xiv. (*standing.*)

Thou, O Lord, art among us, and thy holy name is invoked upon us, forsake us not, O Lord our God.

℟. Thanks be to God.

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos, ne derelinquas nos, Domine Deus noster.

℟. Deo gratias.

Short Responsory.

Into thy hands, O Lord, I commend my spirit.

Choir. Into thy hands, O Lord, I commend my spirit.

℣. Thou hast redeemed us, O Lord, the God of truth.

Choir. I commend my spirit.

℣. Glory be to the

Resp. brev.

In manus tuas, Domine, commendo spiritum meum.

Choir. In manus tuas, Domine, commendo spiritum meum.

℣. Redemisti nos, Domine, Deus veritatis.

Choir. Commendo spiritum meum.

℣. Gloria Patri, et Filio,

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Father, and to the Son, and to the Holy Ghost.

Choir. Into thy hands, O Lord, I commend my spirit.

℣. Keep us, O Lord, as the apple of thine eye.

℟. Protect us under the shadow of thy wings.

et Spiritui Sancto.

Choir. In manus tuas, Domine, commendo, spiritum meum.

℣. Custodi nos, Domine, ut pupillam oculi.

℟. Sub umbra alarum tuarum protege nos.

In Paschal time, the above are said thus:

Into thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

Choir. Into thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

℣. Thou hast redeemed us, O Lord, the God of truth.

Choir. Alleluia, alleluia.

℣. Glory be to the Father, &c.

Choir. Into thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

℣. Keep us, O Lord, as the apple of thine eye. Alleluia.

℟. Protect us under the shadow of thy wings. Alleluia.

In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

Choir. In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

℣. Redemisti nos, Domine, Deus veritatis.

Choir. Alleluia, alleluia.

℣. Gloria Patri, &c.

Choir. In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

℣. Custodi nos, Domine, ut pupillam oculi. Alleluia.

℟. Sub umbra alarum tuarum protege nos. Alleluia.

The Nunc dimittis, or Canticle of Solomon.
(*Sung standing.*)

Ant. Save us.

1. Now dost Thou dismiss thy servant, O Lord,

Ant. Salva nos.

1. Nunc dimittis servum tuum, Domine: * secundum

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in peace: according to thy word.

2. For mine eyes have seen: thy salvation.

3. Which Thou hast prepared: before the face of all people.

4. A light to enlighten the gentiles: and the glory of thy people Israel.

Glory be to the Father, &c.

Ant. Save us, O Lord, when we are awake, and keep us while we sleep: that we may watch with Christ, and rest in peace. (*In Paschal time*, Alleluia.)

verbum tuum in pace.

2. Quia viderunt oculi mei: * salutare tuum.

3. Quod parasti * ante faciem omnium populorum.

4. Lumen ad revelationem gentium, * et gloriam plebis tuæ Israel.

Gloria, Patri, &c.

Ant. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace. (*Tempore Paschali*, Alleluia.)

The following Prayers are omitted on Doubles, and within Octaves:

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, &c. (*In secret.*)

℣. And lead us not into temptation.

℟. But deliver us from evil.

I believe in God, &c. (*In secret.*)

℣. The resurrection of the body.

℟. And life everlasting. Amen.

℣. Blessed art Thou, O Lord, the God of our fathers.

℟. And worthy to be praised and glorious for ever.

Kyrie eleison (*kneeling*).
Christe eleison.
Kyrie eleison.
Pater noster. (*Secreto.*)

℣. Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

Credo in Deum. (*Secreto.*)

℣. Carnis resurrectionem.

℟. Vitam æternam. Amen.

℣. Benedictus es, Domine, Deus patrum nostrorum.

℟. Et laudabilis et gloriosus in sæcula.

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℣. Let us bless the Father and the Son with the Holy Ghost.

℟. Let us praise and exalt Him for ever.

℣. Blessed art Thou, O Lord, in the firmament of heaven.

℟. And worthy to be praised, and glorious, and exalted for ever.

℣. May the almighty and merciful Lord bless and preserve us.

℟. Amen.

℣. Vouchsafe, O Lord, this night.

℟. To keep us without sin.

℣. Have mercy on us, O Lord.

℟. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℟. As we have hoped in Thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray (*standing*).

Visit, we beseech Thee, O Lord, this habitation, and drive far from it all snares of the enemy: let thy holy angels dwell here-

℣. Benedicamus Patrem et Filium cum Sancto Spiritu.

℟. Laudemus, et superexaltemus eum in sæcula.

℣. Benedictus es, Domine, in firmamento cœli.

℟. Et laudabilis et gloriosus, et superexaltatus in sæcula.

℣. Benedicat et custodiat nos omnipotens et misericors Dominus.

℟. Amen.

℣. Dignare, Domine, nocte ista.

℟. Sine peccato nos custodire.

℣. Miserere, nostri, Domine.

℟. Miserere nostri.

℣. Fiat misericordia tua, Domine, super nos.

℟. Quemadmodum speravimus in te.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea,

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in, to preserve us in peace: and may thy blessing be always upon us. Through our Lord, &c.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum, &c.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domino.

℟. Deo gratias.

The Blessing.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

℟. Amen.

Benedicat et custodiat nos omnipotens et misericors Dominus. Pater, et Filius, et Spiritus Sanctus.

℟. Amen.

Then is said one of the Antiphons of the Blessed Virgin, according to the season. The Antiphon is to be said kneeling, except in Paschal time, when it is to be said standing.

Anthems for Particular Periods of the Year

From Advent till the Purification.

MOTHER of Christ, hear thou thy people's cry;
Star of the deep, and portal of the sky!
Mother of Him who thee from nothing made,
Sinking we strive, and call to thee for aid;
Oh, by that joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see!

ALMA Redemptoris mater, quæ pervia cœli,
Porta manes, et stella maris, succurre cadenti.
Surgere qui curat populo; tu quæ genuisti,
Natura mirante, tuum sanctum genitorem,
Virgo prius ac posterius; Gabrielis ab ore.
Sumens illud Ave, peccatorum miserere.

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℣. The angel of the Lord declared unto Mary.

℟. And she conceived by the Holy Ghost.

℣. Angelus Domini nuntiavit Mariæ.

℟. Et concepit de Spiritu Sancto.

Let us pray.

Pour forth, we beseech Thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection: through the same Christ our Lord. *Amen.*

Oremus.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde: ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur: per eundem Chrisum Dominum nostrum. *Amen.*

From the Purification till Maunday-Thursday.

Hail, O Queen of heav'n enthron'd	Ave, Regina cœlorum,
Hail, by angels mistress own'd!	Ave, domina angelorum,
Root of Jesse, Gate of morn,	Salve radix, salve porta,
Whence the world's true Light was born.	Ex qua munda lux est orta.
Glorious Virgin, joy to thee,	Gaude Virgo gloriosa,
Loveliest whom in heaven they see,	Super omnes speciosa;
Fairest thou, where all are fair!	Vale o valde, decora,
Plead with Christ our sins to spare.	Et pro nobis Christum exora.

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℣. Vouchsafe that I may praise thee, O sacred Virgin.

℟. Give me strength against thy enemies.

℣. Dignare me, laudare te, Virgo sacrata.

℟. Da mihi virtutem contra hostes tuos.

Let us pray.

Grant, O merciful God, support to our frailty; that we who celebrate the memory of the holy Mother of God, may, by the help of her intercession, arise from our iniquities: through the same Christ our Lord. *Amen.*

Oremus.

Concede, misericors Deus fragilitati nostræ præsidium: ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus: per eundem Christum Dominum nostrum. *Amen.*

From Holy Saturday till Trinity Eve.

Triumph, O Queen of heaven, to see
The sacred Infant born of thee;
Return in glory from the tomb,
And with thy prayers prevent our doom.

Regina cœli lætare, Alleluia.
Quia quem meruisti portare, Allelui.
Resurrexit sicut dixit, Alleluia.
Ora pro nobis Deum, Alleluia.

℣. Rejoice, and be glad, O Virgin Mary, Alleluia.

℟. For the Lord is truly risen, Alleluia.

℣. Gaude et lætare, Virgo Maria, Alleluia.

℟. Quia surrexit Dominus vere, Alleluia.

Let us pray.

O God, who hast designed by the resurrection of thy Son our Lord Jesus

Oremus.

Deus qui per resurrectionem Filii tui Domini nostri Jesu Christi mun-

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Christ, to fill the world with joy: grant, we beseech Thee, that through the Virgin Mary, his Mother, we may receive the joys of eternal life: through the same Christ our Lord. *Amen.*

dum lætificare dignatus es: præsta quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudiæ vitæ: per eundem Christum Dominum nostrum. *Amen.*

From Trinity Eve till Advent.

Hail, happy Queen, thou mercy's parent, hail!
Life, hope, and comfort of this earthly vale.
To thee we, Eva's wretched children cry,
In sighs and tears to thee we suppliants fly.

Salve Regina, mater misericordia! vita dulcedo, et spes nostra salve!
Ad te clamamus exules Filii Hevæ.
Ad te suspiramus gementes et flentes in hac lacrymarum valle.

Rise, glorious advocate, exert thy love,
And let our vows those eyes of pity move.
O sweet, O pious maid, for us obtain,
For us who long have in our exile lain,
To see thy Infant Jesus, and with Him to reign.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.
Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende,
O clemens, O pia, O dulcis Virgo Maria.

℣. Pray for us, O holy Mother of God.
℟. That we may be made worthy of the promises of Christ.

℣. Ora pro nobis, sancta Dei genitrix.
℟. Ut digni efficiamur promissionibus Christi.

Let us pray.

Almighty and eternal God, who, by the co-ope-

Oremus.

Omnipotens sempiterne Deus, qui gloriosæ Virginis

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ration of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother Mary, that she might become a worthy habitation for thy Son; grant that, as with joy we celebrate her memory, so by her loving intercession we may be delivered from present evils, and eternal death: through the same Christ our Lord. *Amen.*

℣. May the divine assistance remain always with us. ℟. *Amen.*

Our Father, &c.; Hail Mary, &c.; I believe in God, &c. [*in secret.*]

Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti: da, ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur: per eundem Christum Dominum nostrum. *Amen.*

℣. Divinum auxilium maneat semper nobiscum. ℟. *Amen.*

Pater noster, etc.; Ave, etc.; Credo, etc. [*secreto.*]

Obs. *The Pater, Ave, and Credo are not said when the Compline does not follow the Vespers.*

MONITUM.

Generally speaking, a sermon here follows; at the beginning of which, if the preacher uncovers his head and reads out *the Gospel*, all should stand: *otherwise*, the congregation remain seated while he gives out his text. They should also bless themselves at the same time as the preacher does.

"But be ye doers of the Word, and not hearers only, deceiving your own selves."—(*St. James*, i 22.)

If at all times, in the Church, a christian should exercise every reverence and recollection, how much more are these incumbent upon him, during such times as the Most Holy Sacrament is exposed upon the altar. Then let him shut out the world, banish all distracting thoughts, and converse with God alone.

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BENEDICTION SERVICE.

When the Blessed Sacrament is taken out of the tabernacle, and set up to be seen and adored by the people, the choir may sing the following, or the Litany of the Blessed Virgin Mary, or some antiphon suitable to the occasion.

O SALUTARIS Hostia,
Quæ cœli pandis ostium!
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria;
Qui vitam sine termino
Nobis donet in patria. *Amen.*

The Litany of the Blessed Virgin, frequently sung during the Benediction service will be found in both Latin and English in the Night Prayers, page 76. The prayer afterwards sung by the priest is, in all seasons of the year, the one on top of page 387.

During Processions of the Most Holy Sacrament is mostly sung the "Pange lingua."

PANGE, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremæ nocte cœnæ,
Recumbens cum fratribus,
Observata lege plene,
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum,
Verbo carnem efficit:
Fitque sanguis Christi merum,
Et si sensus deficit;
Ad firmandum cor sincerum.
Sola fides sufficit.

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Tantum ergo.

TANTUM ergo sacramentum
Veneremur cernui;
Et antiquum documentum,
Novo cedat ritui;
Præstet fides supplementum,
Sensuum defectui.

Genitori, genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. *Amen.*

℣. Panem de cœlo præstitisti eis.
In Paschal time Alleluia.

℟. Omne delectamentum in se habentem.
Alleluia.

Oremus.

DEUS, qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus: qui vivis et regnas, in sæcula sæculorum. *Amen.*

After the Benediction.

Adoremus in æternum Sanctissimum Sacramentum.

Psalm cxvi.—*Laudate Dominum.*

LAUDATE Dominum, omnes gentes: laudate eum, omnes populi.
Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.
Gloria Patri, etc.
Adoremus in æternum Sanctissimum Sacramentum.

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Act of Adoration which may be made during the Benediction Service.

HAIL, most glorious Body and most Precious Blood of my Lord Jesus Christ, here truly present beneath these sacramental species; I adore Thee with all that devotion and awe wherewith the nine choirs of angels worship and adore Thee. I prostrate myself before Thee in the spirit of humility, believing and professing that Thou, my Lord and my God, are herein most truly contained.

Hail, most glorious Body of Jesus Christ my Saviour, true Victim immolated upon the cross, I adore Thee in union with that adoration with which thy humanity adored thy Godhead, and I give Thee thanks with all the love of all thy creatures, that Thou dost deign to remain hidden in this tabernacle for our salvation.

Hail, compassionate Jesus, Word of the Father, Brightness of his glory, Ocean of pity, Salvation of the world, most august and sacred Victim. Hail, Jesus Christ, Splendour of the Father, Prince of Peace, Gate of Heaven, True Bread, Son of the Virgin, Shrine of the Godhead. I most firmly believe that Thou, my God, art here present, and that Thou art looking out upon me from behind the veil of the sacrament, and dost behold all the most secret recesses of my heart. I believe that under this species of bread are contained not only thy Flesh and thy Blood, but also thy divinity and thy humanity. And although this mystery surpasses my understanding, I nevertheless believe it so firmly that I am ready to give my life and my blood in defence of its truth.

I fall down before Thee with most profound reverence, O most Holy Sacrament, and with angels and archangels, with thrones and dominations, with cherubim and seraphim, and with all the glorious array of the heavenly host, I sing to thy glory, saying: Blessed

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a thousand, yea, ten thousand-fold, be the most Holy Sacrament of the altar!

OBS.—*While the priest is giving the Benediction, humbly prostrate, you should adore your living God, and, though profoundly silent, beseech and thank Him for his blessing.*

EFFICACIOUS PRAYER TO ST. AGNES.

(*Model and Patroness of holy purity.*)

O SWEETEST Lord Jesus Christ, source of all virtue, lover of virgins, most powerful conqueror of demons, most severe extirpator of vice; deign to cast thine eyes upon my weakness, and through the intercession of Mary, most blessed Mother and Virgin, and of thy beloved spouse, St. Agnes, glorious virgin and martyr, grant me the aid of thy heavenly grace, in order that I may learn to despise all earthly things, and to love what is heavenly, to walk firmly in the path of virtue, not to seek honours, to shun pleasures, to bewail my past offences, to keep far from the occasions of evil, to keep free from bad habits, to seek the company of the good, and persevere in righteousness, so that, by the assistance of thy grace, I may deserve the crown of eternal life, together with St. Agnes and all the saints, for ever and ever in thy kingdom. *Amen.*

(100 *days indulgence.*)

Another efficacious prayer to the Blessed Virgin when under temptation.

MY Queen! my Mother! I give thee all myself; and, to show my devotion to thee, I consecrate to thee this day my eyes, ears, mouth, heart, myself, wholly and without reserve. Wherefore, O loving Mother, as I am thine own, keep me, defend me as thy property and thy own possession.

My Queen! my Mother! remember I am thine own; keep me, defend me as thy property, thy own possession. (40 *days indulgence.*)

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THE SYMBOL,

OR

Creed of St. Athanasius.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholic Faith.

Which Faith, except everyone shall have kept whole and inviolate, without doubt he shall perish everlastingly.

Now the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is one: the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son uncreated, and the Holy Ghost uncreated.

The Father is incomprehensible, the Son is incomprehensible, and the Holy Ghost is incomprehensible.

The Father is eternal, the Son is eternal, and the Holy Ghost is eternal.

And yet they are not three Eternals, but One Eternal.

As neither are there three Uncreated, nor three Incomprehensibles; but One Uncreated, and One Incomprehensible.

In like manner the Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty.

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And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but One God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord; and yet they are not three Lords, but One Lord.

For like as we are compelled by the Christian truth to acknowledge every Person severally to be God and Lord:

So we are forbidden by the Catholic religion to say there are three Gods, or three Lords.

The Father is made of no one, neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son, not made, nor created, nor begotten, but Proceeding.

So there is One Father, not three Fathers; One Son, not three Sons; and One Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or less; but the whole three Persons are Co-eternal together, and Co-equal.

So that in all things, as is aforesaid: the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He, therefore, who will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now, the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of His Father, begotten before the world; and He is Man of the substance of His Mother, born in the world:

Perfect God and Perfect Man; subsisting of a rational soul and human flesh

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Equal to the Father according to his Godhead; and less than the Father according to his Manhood.

Who, although He be both God and man, yet He is not two, but One Christ.

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood into God.

One altogether, not by confusion of Substance, but by unity of Person.

For as the rational soul and the body is one man, so God and Man is One Christ.

Who suffered for our salvation; descended into hell; rose again the third day from the dead;

He ascended into heaven; sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good shall go into life everlasting; but they that have done evil, into everlasting fire.

This is the Catholic Faith, which, except everyone shall have firmly and faithfully believed, he cannot be saved.

Glory be to the Father, &c.

ORATIO AUDITURI CONFESSIONES.

Da mihi Domine, sedium tuarum assistricem sapientiam, ut sciam judicare populum tuum in justitia, et pauperes tuos in judicio. Fac me ita tractare claves Regni cœlorum, ut nulli aperiam cui claudendum sit, nulli claudam cui aperiendum sit. Sit intentio mea pura, zelus meus sincerus, charitas mea patiens, labor meus fructuosus. Sit in me lenitas non remissa, asperitas non severa, pauperem ne despiciam, diviti ne aduler. Fac me ad alliciendos peccatores suavem, ad interrogandos prudentem, ad instruendos peritum. Tribue, quæso ad retrahendos a malo solertiam, ad confirmandos in bono sedulitatem, ad promovendos ad meliora industriam: in responsis maturitatem, in consiliis rectitudinem, in obscuris lumen, in implexis sagacitatem, in arduis victoriam, inutilibus colloquiis ne detinear, pravis ne contaminer, alios salvem, meipsum non perdam. Amen.

(100 *days indulgence once a day.—Pius IX., Mar.* 27, 1854.)

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PART III.

REGARDING CHIEFLY THE ARCH-CONFRATERNITY OF THE SACRED CINCTURE OF SS. AUGUSTINE AND MONICA.

WHERE is there a child of Holy Church who has not some warm corner in his heart for the sweet Mother of his God? Where is there a pious Christian who has not some peculiar devotion to the ever Blessed Virgin? And most justly so: for is not devotion to the Holy Mother of God the surest and safest way which leads to the mansions of everlasting joys, to the bright regions of eternal bliss? Through Mary we come to Jesus. *Omnia per Mariam.* Jesus Himself knows not how to refuse his Mother; while Mary, too, in turn, who is also our Mother, knows not how to refuse her children.

Now, amongst the many ways of honouring the Heavenly Queen, little reflection will convince there can be none more pleasing to her and efficacious to ourselves than by honouring and venerating her sacred cincture: that cincture which she wore all her life, that cincture which encircled her holy womb during the wondrous in-dwelling of a God, that blessed cincture which she herself deigned to give to St. Monica, the pious mother of our Holy Father, St. Augustine.

On this wondrous gift, on this priceless heavenly treasure, *on its excellence, origin, prerogatives,* and especially on the immense *indulgences* with which so

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many Pontiffs have enriched it, on the *arch-confraternity* erected in its honour, and on the *constitution* and *rules* of the same, shall the remaining pages of this Manual be expended.

CHAPTER I.

ON THE EXCELLENCE OF DEVOTION TO MARY, AND OF THE CINCTURE.

THE veneration of Mary, and the steadfast hope of those who fervently invoke her intercession in this land of exile, have a foundation besides the authority we meet with in Holy Writ and in the writings of the Holy Fathers; and that foundation, that unshaken hope, is seated in the constant and many favours which this ever-blessed Virgin unmistakably showers upon her children. Hence the name of Mary is dear to all the faithful, becomes a buckler to them in their daily struggles with the foe, is a shield to protect them against hell's fury, and soothes them in their dark passage into the great unseen. And though these favours are of a spiritual and consequently invisible nature, in her maternal liberality, she fails not, from time to time, to bestow upon her devotees certain gifts of a more sensible kind.

Amongst these sensible gifts is her holy Cincture, with which so many have girded their loins, with a confidence and loving trust which surely is of heaven.

The cold world may look on and laugh; the world of atheists and unbelievers may deride such a devotion; but every sincere Catholic, illumined by the light of faith, knows full well that God oft chooses those things which the world despises, to manifest more strikingly the omnipotence of his power (1 Cor. i. 27). The proud worldling, puffed up with a sense of his own greatness and worth, looks contemptuously on the tiny strip of leather, with its black bone ring attached—the Cincture—and scoffingly sneers at it the while. His senses

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assure him that it is but leather. He does not go beyond these; hence it has no value in his eyes; it is utterly worthless. On the other hand, we see the humble man approaching it with a due sense of reverence, take it so gently in his hand, and press it fervently to his lips. He understands that the material of which it is formed is almost worthless; but, apart from this, he contemplates it from a point of view in which He who is wonderful makes use of it, as He does oftentimes of lowly things, to make manifest his own greatness, his wisdom, his goodness, his omnipotence. Thus the good Christian perceives that it typifies the most sublime virtues: *Faith*, *Hope*, *Charity*, *Justice*, *Fortitude*, *Continency*, and *Purity*. He beholds it encircling the womb of Mary, the Mother of God, teacher and possessor of every virtue and perfection; and still more, he recognises it as that which at all times, in the Old as well as in the New Covenant, distinguishes the children of God. Let him but glance at Exod. xii. 2, and there he learns that *begirt* were the children of Israel on their way to the promised land; *girt* were they also when they marched against Jericho and passed through the midst of the Jordan, as if it were on dry land (Joshua, iii 17). So also were priests and prophets when engaged in proclaiming the law of God. Even in a like manner were the heavenly messengers *begirt* when sent to minister assistance to the wants of man, as appears from Tobias and Daniel. And it is expressly stated that the Baptist also wore such a leathern cincture when announcing by his preaching the baptism of penance for the remission of sins (Mark, i. 6). The Apostles were not exceptions to this rule, and He who first began to do before He taught, instructed his followers to a like observance. Mary was the Mother of the Son. His ways were her ways; her ways his. Most observant was she in all things that savoured of mortification, and hence did she, too, wear that holy Cincture, now the object of our special veneration. This assertion is supported as well by Greek as by Latin authorities. Her pictures and images of the

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oldest type bear witness to it; but, above all the rest, that admirable statue of the glorious Virgin in the holy House of Loretto, manifestly evinces this—a statue which is held as certain to have been carved and painted by the evangelist, St. Luke. This image of Our Lady is carved out of the incorruptible cedar-wood, and round the Virgin Mother's waist is plainly seen the Girdle or *Cincture* in precisely the same form as the Augustinians wear. Finally, our holy Mother herself, in a wonderful apparition to St. Monica, informs her of the self-same fact for her instruction and edification. And this reflection naturally brings us to

CHAPTER II.

THE ORIGIN OF DEVOTION TO THE CINCTURE.

ST. MONICA was not once but twice over a mother to St. Augustine. She brought him forth to this world of sin, a child of Adam. She brought him forth to the world of grace, a child of God; and her travail and pains in this second instance were much more severe than were her first labour-pains. She is, indeed, a model mother, and, as such, is recognised by all. From the time of her marriage her soul was steeped in affliction. Could it be otherwise? Her husband, Patrick, was a heathen, a man of strong passions, which kept him in the most abject slavery of the devil. She saw this, and was grieved; yet she had no remedy but tears, and these she shed in no stinted measure. As yet no result followed, save that he became more headstrong and self-willed; nor was he long until he robbed her of the little consolation which she had experienced during her married life. She was a mother—a mother of an innocent child, who had already begun to love God dearly. Ah, 'twas but a slight recompense to her for all her tears. But even now a blight falls across her path, and the little flowers of devotion in the heart of Augustine droop, lose their leaves, and die. Suddenly his heart becomes barren and a desolate waste.

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All is easily explained when we state that the Pagan father took the child Augustine from under the tutelage of St. Monica, and instructed him in the ways of the world and wickedness. Monica weeps, and her heart bleeds for many long years, until she is rewarded by another favour; but it is of the shortest duration. Her prayers for the conversion of her pagan husband, Patrick, were heard; he becomes a Christian, is baptised, and dies. Poor Monica, whilst promising herself the sweet companionship of a kindred soul after her long waiting, is doomed to see him ruthlessly snatched away suddenly by the hand of death. Again, her son is still in the ways of error, heresy, and death. Who shall now befriend her? Mary, the Mother of Consolation, who was also a Mother of Sorrows, seeing, as she did, Monica in prayer before her, pours the balm of resignation on her sorrowing soul, and consoles her To the eager prayers which Monica addressed to her, as to the manner in which she now, a widow, was to dress herself, Mary gave answer by appearing, clothed in mourning habiliments, wearing a cincture, which shone resplendent with heavenly light. The choirs of the seraphim wait on her, their Queen. Meanwhile Monica is rapt in ecstasy, and in it hears words modulated in sweetest harmony, which penetrate to the very depths of her soul, "Daughter of mine," does she hear, "in this guise are you in future to clothe yourself; let this Cincture," which she takes in her hand and gives to Monica, "be to you a pledge of my love—this self-same cincture that encircled the womb wherein the Word was made flesh; let it henceforward be yours, and be to you a girdle for your constant wear; never put it off; spread devotion to it far and wide. All who wear a cincture like to this I shall esteem my especial children. This Cincture is to become the wonder of the universe at a future day." We can but feebly realise to our minds what were St. Monica's joyous feelings after this vision. How her heart welled over with delight, and with what strong faith in its efficacy did she, in the fulness of her devotion, enclasp her waist with

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this precious Cincture. She admitted of no delay in the fulfilment of that which was entrusted her by our Blessed Lady, in spreading on all sides the devotion to this holy cincture. She hastens to communicate with the learned and saintly Ambrose, and the devout ascetic, St. Simplicianus, who forthwith gird themselves with this blessed Cincture. What a consolation, too, for her to see, in some short time, her darling child, Augustine, not only become regenerate in the waters of baptism at the hands of Ambrose, but also to see him receive, in all humility, the holy Cincture. The words of St. Ambrose are still extant. "We clothed the new Christian with new garments, even with a black cowl, and we did gird him with a leathern Cincture."

Along with St. Monica, her daughter Perpetua, and her two grand-daughters, Felicitas and Basilica, girded themselves with the holy Cincture: but let our eyes be riveted on her eldest born. From the day he received the Cincture from the hands of St. Ambrose, well and prudently did he employ it in promoting ever after the greater honour and glory of God and of his Mother Mary.

The illustrious Doctor of the Church propagated, by this means, the observance of the evangelical precepts and counsels with such remarkable success, that there scarcely was to be found a city or a town of any note in Christian Africa without a monastery of his institution, as he relates in his writings. In the monastery erected near Tasgate, the birthplace of St. Augustine, he lived for some years in community with several learned and saintly persons who embraced his rule. When he was consecrated Bishop for the See of Hippo, he continued the same mode of life, along with his pastoral clergy, who thenceforward were called Canon Regulars.

Daily did his Order increase in numbers, and, in an incredibly short space of time, the Cinctured sons of St. Augustine betook themselves to all parts of the world, bearing with them the rule of their holy Father Augustine and the treasured Cincture, and thus they

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succeeded in peopling the deserts with hermit saints, and in founding large communities, drawn together by the heavenly Cincture, in islands the most remote and barren. Soon did other religious orders show their anxiety to become sharers of the protection afforded them by the Cincture; so that no less than forty different religious orders sue for and rejoice now in its possession. Worldlings of every degree and class rival one another in their esteem of it.

Two thousand five hundred members of the Augustinian Order obtained the crown of martyrdom in the persecution carried on by Hunneric, King of the Vandals. Ecclesiastical writers count above sixteen thousand religious of this Order who have been placed by the authority of the Church in the catalogue of the Blessed. Our holy Mother the Church has enriched it with numerous and extraordinary indulgences, as may be seen by examining the calendar of the Augustinian Order, and especially the golden Bull of Clement X. (*See Tables of Indulgences, pp.* 34 *to* 47.)

We cannot, in the limited space of a small book, venture into any detail of how so many Pontiffs favoured and encouraged this beautiful devotion to the Cincture. It would be shorter and yet not less true to say that the Pontiffs, one after another, from the time of Gregory IX., in 1227, to Leo XIII., who reigns at this present moment (1884), seem to vie with one another to promote the spread of this devotion. They appear to have been actuated with one spirit towards our Lady's Cincture, and to have imitated, now in equal, now in lesser degree, the extraordinary zeal of Clement X. (in 1675), when he addressed those memorable words to Don Pedro, of Arragon. This nobleman had been sent as ambassador to Rome by Charles II., King of Spain, and when, having succeeded in his embassy, he was about to return home to Spain, he asked the favour of some indulgences from Pope Clement the Xth. Thus did the holy Pope address him: "*Let your Lordship receive the Cincture of St. Augustine, which contains them all, and which alone will make you a par-*

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taker of all the indulgences of the Church of Christ on earth."

Yes, we can scarcely find one amongst this long line of Pontiffs who did not mark, in some way, his sense of appreciation, either by briefs, bulls, constitutions, decrees, or rescripts; and, at the same time, unlocking the treasury of the Church, did not dispense with a liberal hand spiritual riches in the shape of special indulgences and such like, on all the devout clients of the Cincture.

CHAPTER III.

ON THE INSTITUTION OF THE CONFRATERNITY.

BUT to Eugene IV. (in 1431) the favoured children of Mary owe most; for he was the first Pontiff who permitted any layman to gain the indulgences of our sacred Cincture. One thousand years after our Lady gave her cincture to St. Monica, during all which time the hermits and nuns of the Order of St. Augustine had been wearing it as part of their religious habit, this learned and holy Pope, in his eager anxiety to benefit the children of the Church, and to extend still more widely devotion to the Blessed Virgin, authorised the superiors of the Augustinian Order to form confraternities for members of either sex; and this he did by a special decree, which was given on the 14th of August, 1439, and which begins with the following words: "*Solet Pastoralis Sedes*," by which he also confers most ample indulgences on them. In that same year the Augustinian Fathers founded in Bologna, in Italy, the Archconfraternity of the Cincture, under the invocation of Mary, the Mother of Consolation. In the course of time branches were established elsewhere, all of which were approved of and reunited in one body by Pope Gregory XIII., each availing itself reciprocally of the many indulgences granted to the others. This Sovereign Pontiff expressed, in a manner which could not be misunderstood, his approval of the confraternity,

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and that was by becoming himself enrolled a member. He granted likewise a privilege to all other confraternities established, that they might, at their own option, be incorporated with the Archconfraternity of the Cincture. These things are found in the Bull, *Ad ea ex paternæ charitatis*, which he promulgated in favour of the Augustinian Fathers, and which is dated 15th of June, 1575; and by a special brief, which bears date the 12th of November, 1579, he declares and intimates that this privilege of incorporation, granted by letters patent, shall have effect, and be rendered efficacious only by the will and act of the Most Reverend Father-General of the Augustinian Order. Pope Paul V., in a brief beginning, *Cum certas Confraternitate Cinturatorum*, dated the 2nd of October, 1606, gives power even to secular priests to found in any part of the Catholic world such confraternities; on condition, though, that there be an altar erected to the Mother of Consolation, or that at least a picture or image of the Mother of Consolation be exposed to the veneration of the faithful in that church in which the Confraternity is to be established; but in all cases it is absolutely necessary for the above priests to obtain special permission from the Most Reverend Father-General of the Augustinians before they attempt to establish a Confraternity of the Mother of Consolation. Pope Clement X., in a brief, *Ex injuncto nobis cœlitus*, given on the 27th of March, 1675, has published a formal list or summary of the many indulgences granted to the Confraternity of the Cincture by the different Sovereign Pontiffs, his predecessors. This Summary contains a long list of the many indulgences, both plenary and partial, granted to the members of the Archconfraternity by the various Pontiffs, from the thirteenth to the seventeenth century, when (in 1675) Clement X. formally ratified and confirmed them all in his Bull, *Ex injuncto nobis*. Nor must it be lost sight of that this confirmation was posterior to the famous revocation of the Indulgences and Privileges of Religious Orders, made by Paul V., in 1606, as is clearly manifest from the following extract

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of Pope Clement's Bull, and from the subjoined Decree of Gregory XV., in 1673: "All the above-mentioned indulgences have been *approved*, *confirmed*, and *renewed* by different Popes of Rome, and also recommended to the Cardinals of the Holy Roman See, to the archbishops, prelates, and other ministers for the maintaining and supporting thereof; amongst which Pontiffs especially are, Popes Alexander IV., Nicholas III., Celestine V., Urban IV., Sixtus IV., Julius II., Leo X., Clement VII., and Gregory XV., in most ample form in his Bull, *Injuncti nobis* (June, 1621), after the revocation made by Paul V. (1606), which Bull of Gregory XV. was industriously examined by the Congregation of Indulgences, and thus judged, 'That there was no hindrance, let, or obstacle, why the brethren and sisters of the Archconfraternity of the Holy Cincture, and of the other confraternities annexed to it, might and ought to have and to enjoy all and every indulgence confirmed, and *renewed* to them in the same Bull, *notwithstanding the aforesaid revocation made by Paul V.*, as doth hereafter appear by the Decree of the same Congregation, given out by them the 17th day of April, 1673.'"—(*Extract from Bull of Clement X., March* 27, 1675.) *See also p.* 5 *of this Manual.*

This same wonderful Summary of indulgences was again submitted to the Holy See a few years ago, occasioned no doubt by the fear lest, in the revocations of some of the later Pontiffs, the indulgences of the Cinctured Brethren had been affected. It was then closely and carefully examined by the Sacred Congregation of Indulgences and declared to be in accordance with the original bulls and briefs. Then in an audience, the late Pope Pius IX., on the 18th of September, 1862, recognised it as such, and gave permission for its publication. Finally, by a decree of March 7th, 1863, it was formally promulgated. The following is the Latin text of the proceeding:

"Sacra Congregatio Indulgentiis Sacrisque Reliquiis præposita præsens Summarium iterum revisum et con-

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cordatum nec non declarationibus locupletatum ex benigna concessione SSmi. D.N. Pii Papæ IX. in audientia, diei 18 Septembris, 1862, uti authenticum recognovit atque typis imprimi et publicari posse permisit.

"Dat. Romæ ex Secretaria ejusdem S. Congregationis die 7 Martii, 1863, Loco Sigilli.

"C. CARDINALIS PATRIZI,
"*A. Archip. Pringevalli Substitutus.*"

Even in our present Pontiff's (Leo XIII.) reign, a question was submitted to the Sacred Congregation concerning the Portiuncula indulgences which the Cinctured can gain *twice* in the year. Though this concession was clearly stated in the above summary of Clement X., still the favour of gaining them "*toties quoties*" seemed so extraordinary that it was submitted as a doubt. The Sacred Congregation, with the authority of Leo XIII., on the 21st June, 1879, replied that our Cinctured enjoyed the Portiuncula indulgences from the first vespers of the eve to the second vespers of the Feast of the Nativity of the B.V.M. (Sept. 8), and also from the first vespers and through the whole day of the Sunday following the Feast of St. Nicholas of Tolentine (Sept. 10), and *as often* (*toties quoties*) as they fulfilled the enjoined conditions. (See page 39). The following is the Latin text:

"In Congregatione generalis habita in Palatio Apostolico Vaticano, die 20 Junii, 1879, propositum fuit sequens dubium: *An Indulgentia uti illa Portiunculæ concessa Cincturatis S. Augustini et S. Monicæ, qui cum injunctis conditionibus visitaverint Ordinis Ecclesiam et Altare vel Capellum Confraternitatis in festivitate Nativitatis B.V. Mariæ, à primis usque ad secundas vesperas, et concessa item prædictis, qui in die Dominico Festum S. Nicolai à Tolentino immediate sequenti, à primis vesperas ad per totam illam diem, cum conditionibus injunctis, visitaverint Capellam S. Nicolai et Altare Confraternitatis possit toties quoties acquiri; vel semel tantum in unoquoque ex dictis festis?*

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"Ementissimi Patres, auditis Consultorum votis, rescripserunt: '*Affirmativé* ad primam partem;' '*Negativè* ad secundam.' Et facta per me infrascriptum Secretarium relatione S. D. N. Leoni Papæ XIII. in Audientia diei 21 dicti mensis et anni, Sanctitas Sua votum S. Congregationis benignè adprobavit."

"*Al. Card. Oreglia à S. Stephano Præf.*
"*A. Panici, Secretarius.*"

The Indulgences contained in the above-mentioned Summary, so often approved, are all those found in the Tables II., IV., and V. of this Manual; and therefore they may be regarded as authentic, and as such, be *freely and safely published.*

Besides the privileges thus specially and exclusively attached to the Archconfraternity of the B. V. Mary of Consolation, Clement X. has declared its members to be partakers of all the other indulgences of the Church by communication; so that by adhering to its rules and practising its devotions, they enjoy the spiritual benefits to be obtained in all other confraternities and sodalities equally with their regularly enrolled associates.

As this communication of privileges is still in force, and is, moreover, a matter of such importance, we shall devote a little space further on for a more complete explanation.

To return to the origin and progress of the devotion to the Cincture. No sooner did Pope Eugene IV. erect the Archconfraternity and permit the laity to be invested with and gain the indulgences attached to the Sacred Cincture of SS. Augustine and Monica, than people of all ranks and station flocked round the Augustinians to obtain so great a favour. To such an extent did this devotion spread, like that of the Rosary in later years, that princes, magistrates, warriors, and nobles gloried in the cincture, and esteemed it of far more moment, as a sign of devotion to Our Lady of Consolation, than the rich robes of their high estate, or the glittering seals of their lofty office. Wherever the spiritual children of St. Augustine were established, perpetuating the work

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of their illustrious and glorious Father and Founder, and labouring for their individual sanctification and for the glory of God, there, too, was propagated and perpetuated the Devotion of the Cincture. Even now at the present day, in no part of the world, do we find the spot, be it ever so distant from the centre of unity, in which we cannot discover that self-same devotion to the Cincture, whilst we perceive on all sides a manifest eagerness to become enrolled in its ranks. America and Australia, even though of so comparatively recent discovery, are centres in which the Cincture draws in its ample sway large multitudes of the faithful. Thus by this one especial devotion to the Cincture is Mary known, loved, and served throughout the universe, verifying what she herself says in her beautiful canticle, "*All nations shall call me blessed*," and wonderfully fulfilling her own promise: "*This Cincture is to become the wonder of the universe at a future day.*" (*Tradition of its origin*, Chap. II.)

In the Greek Church we find a special Festival celebrated not only twice every year, but wherein there is even a weekly custom of venerating the Cincture of our Blessed Lady.

The solemn Festival is kept on the 31st of August, called the "Invention of the Sacred Cincture of the Blessed Virgin;" and on the 2nd of July is celebrated another Feast in honour of its Translation, which was carried out with most solemn pomp in the year 450, at the instance of Blessed Pulcheria, the daughter of the Emperor Arcadius and sister of the Emperor Theodosius the Second. This pious princess had the Cincture translated from Jerusalem to Constantinople, where she erected a magnificent church for guarding two most precious treasures, namely, the swaddling clothes of the Infant Jesus, and the Holy Cincture of his Mother. It was in this church that every Wednesday of the year she had vigils kept and continual prayers said throughout the night. A Greek historian of great renown, Nicephorus Calistus, relates this in one of his works: "Pulcheria, the daughter of Arcadius, hath also erected,

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from their very foundations, three Temples to the Mother of God, whereof one is in the Chalcopratcio, i.e. Square of the Smiths, having the name and title of the Sacred Tomb. And herein she deposited the Zone, or *Girdle of the Mother of God*, as an inestimable treasure. In this Temple she constituted, and appointed that, on the fourth day of every week, there should be held a watching and procession of lights and lamps, which she also used to frequent on foot."

St. Germain, Archbishop of Constantinople, at the beginning of the eighth century, likewise testifies to the presence of this holy Cincture in the above Temple in Constantinople, during his own time (A.D. 720); and, indeed, not only made it the subject of his pulpit oratory, but also composed a very devout prayer upon it.

Euthimius, also, a monk in the tenth century, speaks in a sermon of this Cincture of Our Blessed Lady, as being preserved entire, untarnished, and undecayed after nine hundred years.

The holy treasure appears to have remained in Constantinople until the Venetians captured the city, in the time of the Doge Dandalus (A. D. 1204). It was brought home by them to Venice, and placed by them in the Treasury of the Cathedral of St. Mark. The veritable Cincture worn by our Holy Mother, St. Monica, is carefully preserved to this present day in our Convent of St. Augustine in Rome, along with her holy remains. This Cincture, too, has been the instrument of many wonderful miracles.

CHAPTER IV.

ON THE EXCELLENCE OF THE CINCTURE IN THE WONDERS IT HAS EFFECTED.

THE mere consideration, then, of the origin of our Cincture further proves and intensifies its exceeding excellence. Further might this excellence be shown, had we sufficient space, by a reflection on the great number of saints who have worn it; on the countless number of

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men and women it has sanctified, a vast multitude of whom have been made holy to such a heroic degree that they have been found worthy to take their rank amongst the canonised and beatified children of Holy Church. Of the Augustinian Order alone, ecclesiastical writers enumerate more than sixteen thousand who have attained this exalted dignity. And what might not be said of the members of the Forty other Orders and Religious Congregations who wear the sacred leather and follow the Rule of our Holy Father? Further again might the excellence of the Cincture be manifest by a consideration of the prodigies, miracles, or marvellous blessings to which it has given rise. It is to be regretted we must pass over these interesting facts handed down to us. But, much as our space is limited, on one species of extraordinary virtue which has been found over and over again in the wearing of the holy Cincture, it seems a duty to notice, *en passant*. To do so as briefly as possible we shall quote the testimony and words of a holy nun of our Order, who lived in the fifth century. Alluding to its efficacy in dangerous and difficult cases of labour, St. Melania thus wrote: "That whosoever had religiously used this holy Cincture, at the time of painful disorders, especially in that of labour, would be happily delivered."

After reading these and the many prodigies of various kinds in the annals handed down to us, we cease to be surprised at the fervid words in form of prayer used by St. Germain and the holy monk Euthimius: "O Sacred Cincture! which for so long a time encircled the blessed body of the Mother of God; that was at times moistened with her pure milk, ay, that may have been dyed with drops of the most Precious Blood of Jesus; and that hence hath, as from a heavenly and divine ointment, retained the sweetest odour for curing the evils and infirmities of mortals. O Sacred Cincture! which to them who have recourse to you, dost give so effectual a mortification to their loins, as to repress their vices. O Sacred Cincture! that dost bind up and fortify the weakness of our vicious nature, and dost disappoint the treacherous snares and ambuscades of our visible and

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invisible enemies. O Cincture! most worthy to be revered and esteemed by all," &c. . . .

Furthermore, the excellence and prerogatives of our Cincture are made conspicuous by the extraordinary indulgences we behold, even in this Manual, to have been lavished upon the wearers of it by so many Pontiffs. And this thought naturally suggests a few words:

CHAPTER V.

ON THE NATURE AND CONDITIONS OF INDULGENCES.

TWO great reasons should convince the Christian of the importance, not to say necessity, of gaining as many indulgences as possible; first for one's own spiritual advantage, namely, to forestall and prevent a long term of unutterable suffering in purgatory; and, secondly, to have the consoling power to help those who have gone before us into those scorching flames.

What is an indulgence?

A relaxation of the temporal punishment due to sin *after* its guilt is remitted.

From what sources are indulgences derived?

From the superabundant merits of our Lord and Saviour Jesus Christ, also from those of Mary our Blessed Lady and the Saints.

Who gave the Church the power of granting indulgences?

Her Divine Spouse, Christ Jesus, our most beloved Redeemer. (*Conc. Const. Sess.* 16; *Trid., Sess.* 25. *Matt.* 18-19.)

What dispositions are necessary to gain an indulgence?

Three: *First*, to be in the state of grace; for the temporal punishment due to sin cannot be remitted until the guilt itself is removed. *Secondly*, to resolve efficaciously to make atonement to Almighty God by penitential and other good works for the injury done Him by our sin. *Thirdly*, to fulfil the conditions duly pre-

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scribed for the gaining of the indulgence which is sought to be obtained.

What is a *Plenary* Indulgence?

It is that which remits *the whole* of the temporal punishment due to sin, after the sins have themselves been remitted, as to their guilt, and the *eternal* punishment incurred by them.

What is a *Partial* Indulgence?

It is that which remits only a *part* of the temporal pain owing for sins, the guilt of which has already been remitted. But to understand what is meant by an indulgence of so many days or years, we must remember that, in the early days of the Church, very serious *canonical* penances were given for different sins. A partial indulgence of forty days, or, as it is often called, a quarantine, signifies a remission of so much temporal punishment as would be remitted by doing a canonical penance of that length of time for certain sins, as was formerly imposed. So similarly are to be understood an indulgence of one hundred days, seven years, one hundred or a thousand years. Forty years and forty quarantines, then, mean a remission of temporal punishment equal to what would have been cancelled by those severe canonical penances of forty years and forty times forty days.—(*Ferraris de Indul., Art. I., No.* 8.)

What are the conditions necessarily to be fulfilled in order to gain an Indulgence?

These vary, and are dependent on the will of the Pontiff who grants the indulgence. Hence it is necessary to acquaint oneself with the conditions enjoined for each indulgence. Some require no other condition save the performance of the particular devotion in question, such as in the case of indulgenced prayers. Others require prayer for Holy Church, or for the intentions of the Pope. Others again may require also Confession or Communion, or both. The conditions enjoined for the various indulgences, marked upon the Perpetual Calendar in this Manual, are all carefully noted by the letters—*a*, *b*, *c*, *d*, *e*, *f*, *g*, *h*, *j*, and *k*, on pages (30, 31, 32).

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It will not be out of place, however, to call attention to certain details well worth remembering.

1° The Indulgences of our Confraternity are made applicable to the Holy Souls in Purgatory. (*See page* 40.) The words of Clement X. are as follows: "*We do grant and indulge that, all and every of the aforesaid indulgences may be applied by way of suffrage to the souls of the faithful of Christ that have passed out of this life, joined with God in charity.*"

Moreover, members of the Confraternity residing in places where there is no church of the Order, can, in virtue of a rescript of Pius VII. (3 *Aug.*, 1819), gain their indulgences by visiting their parish church.

2° Those who are accustomed to confess weekly can gain all the Indulgences occurring during the week, and the Communion need not necessarily be made in the church to which an indulgence is attached, except in the case of one Plenary Indulgence granted for the 4th Sunday in *our* churches. (See page 38.)

3° When an indulgence is allowed to be gained from the first Vespers of any Feast, the visit may be made any time between two o'clock, p.m., on the eve, and sunset on the Feast itself. To say five *Paters*, *Aves*, and *Glorias* at this visit is generally considered sufficient.

4° The Plenary Indulgence cannot be gained until the *last condition* be fulfilled.

5° An intention of gaining all the indulgences possible, whether known or unknown, should be formed *every morning* early, as no indulgence can be gained without at least a virtual intention.

6° Sometimes Feasts (to which indulgences are attached) have to be transferred. In such cases, when the translation regards only the special Office and Mass, and not the public external celebration of the Feast, the indulgences are not transferred. For example: When the Feast of the Annunciation falls on certain days in Holy Week, the Office and Mass only are transferred, but the indulgences attached to that Feast can be gained only on the 25th March.

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But whenever the public and external celebration of the Feast (such as the obligation of hearing Mass) are transferred, then also the indulgences are transferred. For example, should the Feast of the Annunciation fall upon Good Friday, or Holy Saturday (Pius IX., Aug. 9th, 1852).

7° A member of one religious Order or Confraternity cannot gain indulgences, by virtue of the communication of privileges, unless the works, prescribed for those to whom the indulgences were originally granted, are faithfully performed.

8° When several Plenary Indulgences may be gained on the same day, though one confession (the weekly) and one Communion suffice, the other conditions, however, must be repeated, thus: Where a visit to a church, or prayers for the Pope's intentions are enjoined, a separate visit and the repetition of the prayers become necessary for each indulgence; in other words, as often as there are Indulgences to be gained all the other enjoined works must be fulfilled.

9° On the last Sunday of the month a Plenary Indulgence may be gained by those who have recited at least *three times* in the week, a chaplet or third part of the Rosary of the B. V. Mary, on the conditions marked (*c*).—12 *May*, 1851.

10° Those who say the Angelus at least *once* every day for a month, can gain a Plenary Indulgence on the conditions marked (*a*). Also a Plenary Indulgence may be gained once a month by those who say *three times daily*, three Gloria Patri in thanksgiving to the Most Holy Trinity for the graces and privileges bestowed upon the Blessed Virgin. Conditions marked (*a*).—11 *July*, 1815.

Again, those who say the *Memorare* daily can gain a Plenary Indulgence once a month, on the conditions marked (*c*).—11 *Dec.*, 1846.

11° Those who visit a church any time during the forty hours' adoration, after Confession and Communion, can gain a Plenary Indulgence, if they pray some time (ac-

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cording to their convenience) before the Blessed Sacrament.—25 *Nov.*, 1592.

12° The *three* Plenary Indulgences for the Cinctured, marked 1 (*k*) on the Fourth Sunday are granted on the following conditions:—(1) Confession and presence at the Procession in the evening; (2) Confession, Communion, and prayer during the Procession; (3), same as (2), only the Communion, in this case, must be at the Confraternity Mass. And the general faithful gain the Plenary Indulgence marked 2(*b*) by Confession, Communion, prayer for the Pope's intentions, and a visit to an Augustinian Church in Ireland.

13° We have alluded in more than one place in this Manual to the immense favour conferred upon the Cinctured in being privileged on two different days of the year to gain the great Portiuncula Indulgences, which the faithful in general are wont to gain in Franciscan churches on the 2nd of August. We have also seen, on page 334, that our present Pontiff (Leo XIII.) has again confirmed this privilege. It may be well to say a little more concerning so great a blessing.

This great Pardon, or Most Plenary Indulgence, was granted by the Redeemer Himself, through the intercession of St. Francis, to all who, heartily contrite, and after Confession, should visit the Church of Our Lady of Angels, called *Della Portiuncula*. This extraordinary privilege was subsequently extended to all the Franciscan churches, for the 2nd of August, and made applicable to the souls in purgatory. But the peculiarity of this indulgence, apart from its having been given directly by our Lord Himself, is that it can be acquired *toties quoties;* that is, as often on that day as a person shall visit the privileged churches, from the First Vespers of the eve, or Vigil, till sunset on the 2nd of August, provided he shall *each time* pray for the Pope's intention, after having been to Confession *and Communion*. (4 *July*, 1622.)

Now, as we have said this great indulgence, with

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all its privileges. has been extended to our Cinctured *visiting our churches*, and fulfilling *the same conditions*, not on August 2nd, but *twice* a year, namely, from the First Vespers, or about two o'clock on the eve of the Nativity of the B. V. Mary (Sept. 8), till sunset of that Feast; and again, from two o'clock on the Saturday before the Sunday which follows the Feast of St. Nicholas of Tolentine (Sept. 10), until sunset of that Sunday, on which is kept the Feast of the Most Holy Name of Mary. (*See Calendar for the month of September.*)

14° In the Calendar, and especially in Table IV., may be found a detailed account of the *Plenary* Indulgences granted to our Cinctured, *daily*, *weekly*, *monthly*, and *annually*. A more simple classification may be here profitably subjoined.

AN ABSTRACT

OF THE

PLENARY INDULGENCES

That may be gained by the Brethren and Sisters of the Order of St. Augustine.

Jan. 6th.—The Epiphany of our Lord, by saying, on their knees, after Communion, the prayer, *Deus omnium fidelium Conditor*, &c., or not knowing that, the Lord's prayer, for the pious intentions of the Church.

Feb. 2nd.—The Purification of the B. V. Mary, or the Sunday within the Octave, praying for the intentions of the Church after Communion.

10th.—St. William, Duke of Aquitain, by praying for the pious intentions of the Church after Communion.

March 17th.—St. Patrick, Apostle of Ireland, or any day within the Octave, by communicating and prayer for the intentions of the Church.

March 25th.—The Annunciation of the B. V. M., a

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Plenary Indulgence *for all the faithful,* by communicating, and furthermore, for the Brethren, a Plenary Indulgence, being truly penitent and confessed, and praying for the pious intentions of the Church at the Chapel or Altar of the Confraternity.

On the 1st and 4th Sundays in Lent, Holy Thursday, Easter Sunday, Ascension Thursday, Pentecost, Corpus Christi, and the Feast of the Most Holy Trinity, by communicating and prayer for the pious intentions of the Church.

On every Sunday in Lent, being truly penitent and confessed, they can gain a Plenary Indulgence from the First Vespers to the setting of the sun the following day, by devoutly visiting the Chapel of the Altar of the Confraternity, and there reciting three Paters and Aves in honour of the B. Trinity, and for the intention of the Pope, or of the Church.

May 4th.—*The Feast of our holy mother, St. Monica, *for all the faithful,* by Communion, a Plenary Indulgence; but for the Brethren, by way of Jubilee, by saying five *Paters* and *Aves* for the pious intentions of the Pope and Church.

June 12th.—*St. John of Facundo, *for all the faithful,* praying at the altar after Confession and Communion for the usual intentions of the Church.

24th.—The Feast of St. John the Baptist, by saying, after Communion, the prayer as at Jan. 6th, or one *Pater.*

29th.—The Feast of SS. Peter and Paul, or on any day within the Octave, by saying after Communion the prayers as at January 6th, or one *Pater.*

July 2nd.—The Visitation of the B. V. M., being truly penitent and confessed, and praying at the Altar for the intentions of the Church.

* *Wherever this asterisk is put the indulgence is not applicable to the souls in purgatory. All the others are.*

The number of Plenary Indulgences granted to our Cinctured throughout the year amounts to over 130, without including the Portiuncula Indulgences, and those of the privileged churches of Rome.

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August 15th.—The Assumption of the B. V. M., the same as at the 25th of March.

18th.—The Feast of St. Clare of Montefalco, V., O.S.A., a Plenary Indulgence, *for all the faithful*, visiting an Augustinian Church after Confession and Communion, and prayer for Holy Church.

27th.—The Vigil of our Holy Father St. Augustine—a fast for the Cinctured of our Order.

28th.—The Feast of our Holy Father St. Augustine, the same as on the 4th of May.

The Sunday within the Octave, the Feast of the Glorious Virgin Mary, Mother of Consolation, *for all the faithful*, by praying for the pious intentions of the Church, after Communion.

Sept. 8th.—The Nativity of the B. V. M., a Plenary Indulgence, by being truly penitent and confessed, and praying for the usual intentions of the Church; and furthermore, a Plenary Indulgence by praying as at the 6th Jan. And the *Brethren* and *Sisters* of the Holy Cinctured, being truly penitent and confessed, who, from the first Vespers until the second of this Feast, visit the Church and Altar of the Order, and there say, with devotion, five Paters and Aves, to gain that same indulgence and remission of sins, which in anywise they do gain, who, on the 1st and 2nd day of August, visit the church of the Blessed Virgin Mary of Portiuncula, called Angels, outside the walls of Assisi. (See page 344.)

10th.—*St. Nicholas of Tolentine, the same as at the 4th of May.

The Sunday within the Octave, the indulgence called of Portiuncula, as at Sept. 8. (See above.)

18th.— St. Thomas of Villanova, *for all the faithful*, a Plenary, by communicating and praying for the pious intentions of the Church.

29th.—St. Michael, the Archangel, the same as at the 6th January.

Nov. 1st.—The Feast of All Saints, the same as at the 6th January.

5th.—Dedication of all the Churches, O.S.A., a

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Plenary Indulgence, *for all the faithful*, visiting an Augustinian church, after Confession, Communion, and prayer for Holy Church.

13th.—*The Feast of all the Saints of the Order of St. Augustine, *for all the faithful*, as at the 18th Sept., Nov. 21, by Communion, &c.

Dec. 18th.—The Conception of the B. V. M., the same as at the 2nd July.

25th.—The Nativity of our Lord Jesus Christ, *for all the faithful*, a Plenary, by saying at the altar three *Paters* and *Aves*; and furthermore, for the Brethren, a Plenary, praying as at the 6th Jan.

The "Cinctured" can receive the General Absolution on *Jan.* 6; *Feb.* 2; *June* 24 *and* 29; *Aug.* 15 *and* 28: *Sep.* 8 *and* 29; *Nov* 1; *Dec.* 25; *1st and 4th Sunday of Lent, Holy Thursday, Easter, Ascen., Pent., Corp. Christi, and 1st Sunday of Advent.*

On the 4th Sunday of every month, a Plenary Indulgence *for all the faithful in Ireland*, on conditions marked (*b*), page 31.*

On every Saturday throughout the year, by Confession and Communion, and praying for the intentions of the Pope and the Church.

Obs.—In making the visits to the altars to gain the daily Plenary and Partial Indulgences of the seven privileged Churches of Rome, as explained in Table II., No, 27. page 34, of this Manual, the following prayer may be said, though not of obligation :—

I humbly offer these devotions for the pious motives and ends of the Church, and the Pastor thereof, Pope *N.*, and unite my intentions with theirs, for obtaining the graces, favours, privileges, and indulgences annexed to the seven privileged Churches of Rome this day, which I offer by way of suffrage for the relief of the souls of the faithful detained in purgatory, particularly *N. N.*, beseeching Thee, O Lord, to mitigate their

* This indulgence is independent of the *Three Plenary Indulgences*, which our Cinctured can gain on the Fourth Sunday. (See page 38.)

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punishment and hasten their delivery, that they may enjoy thy glorious countenance, and praise Thee without end, through Christ our Lord. *Amen.*

CHAPTER VI.

ON CONFRATERNITIES IN GENERAL.

NOW that we have considered the Excellence of our Sacred Cincture from its origin, prerogatives efficacy, and indulgences, our next study should be the nature, constitution, and rules of the Archconfraternity. And, firstly, let us reflect briefly on confraternities *in general.*

The old adage, "*Union is strength,*" nowhere finds a truer realisation than in communities and associations, whose members are bound together by religious motives, are animated by a true spirit of religion, and jointly labour in earnest for their individual sanctification and the greater glory of God. We go back to the public life of the world's Redeemer, to find the first instance of a confraternity, called together, directed and instructed by Jesus Himself. The chosen twelve, ever with Him—ever together, that they might learn his spirit, and at the same time instruct and encourage each other by example.

As time flowed on, holy men, by an impulse little short of inspiration, gathered around them generous and devoted souls, and after the model of the Sacred College of Apostles, formed themselves into communities, and adopted rules for their direction. Thus was it of old with our Holy Father St. Augustine; and, in later times, with St. Dominick and St. Francis, and the other saintly founders of religious Orders. What the solemnity of vows, and the safeguard of the religious state are to the consecrated members of religious Orders, the rules and practices or devotion of confraternities, approved by the Church, are to the faithful of Jesus, whose lot in life lies in the turmoil of

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the world. The prayers and devotions of the members said in common have a special blessing, and are particularly fruitful of the glory of God. Jesus has Himself promised to be in the midst of such associations. (Matt. xviii. 20.) The example and edification that fervent members of confraternities can give, become a stimulus to their less earnest brethren, while these effects are by no means unfelt on society itself. The prayers of many in common win special graces for individuals, and bring blessings on families and congregations. Though the cold grave may have closed over all that is mortal of a brother or sister of a confraternity;—though the memory of the departed one may be fading from the minds of mere earthly friends;—though few relations may be thoughtful enough to pray for the eternal repose of the departed soul; yet true friends—the loving brothers and sisters in Jesus—will still, at the prescribed times, assemble, and, with Jesus in their midst, ask a prayer lovingly for the welfare of their dear departed. There is, then, no fervent, earnest member of an approved confraternity who cannot but feel that he is quietly doing a grand work for God, for himself, and for his fellow-men; and that when his days are running out, and life is ebbing fast, the review of a life so spent will open up fountains of consolation, encouragement, and confidence in that last and fearful moment, teeming with unknown terror for the negligent Christian. To reap all these blessings which attend fidelity to the rules and devotions of an approved confraternity, the members must be in earnest, they must appreciate the grace and privileges that God has given them, and denied to others; and, finally, they must seek to acquire the spirit of the *peculiar* confraternity to which they belong. Difficulties will be encountered; discouragement, and, perchance, weariness, may intrude themselves; the pressure of worldly affairs may create an obstacle; but before an earnest spirit, animating a heart devoted to God, far greater difficulties have melted away, denser clouds have been dissipated. Look over the world, and see the triumphs

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which the persevering genius of man has achieved, and all for fading fame, passing name, or hollow glory. Surely heaven and its endless bliss, its unfading joys, and undying peace, are worth the effort that true earnestness demands; and, therefore, while we strive—even strive against difficulties to be faithful to God, and reach heaven by the practice of the means He has abundantly given us—let us also seek, by words in season, and good example, to increase the number of the children of our Lady of Consolation, and become the channel to the souls of others of the signal graces with which God has blessed ourselves.

CHAPTER VII.

ON THE SPIRIT WHICH SHOULD ANIMATE THE MEMBERS OF THE CONFRATERNITY OF THE CINCTURED.

THE spirit of any association has much to do with the object of that association. Thus, societies of a worldly nature take their spirit from the very end which they seek to achieve. In all religious associations the *primary* spirit which should animate the individual members is a sincere and earnest desire to use the special means God has bountifully given them to grow in his love, and to make their salvation more secure—in a word, by faithfully using the means to further more efficaciously the work of self-sanctification. To this great work all are called, and fearful issues depend on the response given to that call. By signal and singular graces some are specially called, and amongst them are all religious, who by vow are solemnly consecrated to the service of God, and all members of approved confraternities, who by solemn promise have specially given themselves to God. He who in his singular love for individuals gives singular graces, expects from each a special return, and hence all religious

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and all members of confraternities are particularly obliged to labour in the practice of virtue, by devoting themselves to those exercises of piety which help to tend to perfection, and which of their own nature are fruitful of glory to God, and rear up within us the edifice of our own sanctification. This is the primary spirit of every religious association. Now, there is also a *secondary* spirit, which varies according to the peculiar work for God which each association is intended to accomplish. Zeal, for instance, is the secondary spirit of a missionary Order. Charity and brotherly love, the spirit which should animate the piety of a member of the Confraternity of St. Vincent de Paul.

Now, what is the *secondary* spirit of the Confraternity of the Cincture?

There is no special work of charity towards the neighbour prescribed; but we learn what should be the spirit of each member if we remember, and reverently think of the special Patrons of this Confraternity—Our Mother of Consolation, St. Augustine, and St. Monica. They are the Patrons, and members may call themselves the especial children of Mary, of St. Augustine, and St. Monica. We venerate Our Lady under the title of our Mother of Consolation. Such she is ever to her devoted children. This should be mutual, and the children of Mary, the Mother of Consolation, should be ever ready to undertake any work for the glory of God that would be a consolation to the Sacred Heart of Jesus, and to the Immaculate Heart of Mary. Such works should be; daily and earnest prayer for the conversion of sinners; for the souls in purgatory, and visiting the sick; instructing the ignorant; or teaching the catechism to children, &c. In the life of our Holy Father, St. Augustine tells us plainly what his spirit was and what ours should be as his children. His generous unselfish love of God, fidelity to grace, and zeal for the salvation of his neighbour, teach us what we should pray for, and strive to practise. His mother, St. Monica, had acquired many virtues, but her patience in domestic trials, her conformity to the will of God,

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and her spirit of persevering, confiding prayer, teach us ever in trials and sorrows to have recourse to that unfailing source of consolation. Like St. Monica, though heaven seems deaf to our appeals, as it seemed when she prayed for her erring child, Augustine, we must not relax or grow remiss, but by perseverance, gain at length the grace that seemed denied us. To be true members, therefore, of the Confraternity of the Cincture, we must aspire after and labour to acquire its spirit. What so worthless as a withered branch, that seems persistently to cling to the living trunk of a fruitful tree, and impudently intrudes upon its more faithful brother branches? It bears no fruit nor even leaves, it drinks in no nutriment from the parent stem, it simply mars the beauty of its fruitful brothers around it, and while it does no good, works silent mischief. 'Tis so with the members of religious orders or confraternities; who, while they seem to cling to the living tree by some mere outward observance, with nothing of heart or soul about them, neglect to acquire the earnest spirit which alone can furnish vitality and beauty, before God and man, to external observances. "Not how much," says St. Bernard, "but how well."

This should animate the members to labour to acquire the true spirit of their Confraternity, and animate them to pray earnestly to their holy Patrons to procure for them this spirit of true religion; ever keeping before their mind, that as quasi religious in the world, anything foreign to *simplicity* and *unostentation* is also foreign to the religious spirit of the Confraternity of the Cincture. For this reason our forefathers have scrupulously avoided introducing into the *regimè* of the Confraternity any of those *outward* marks, which are found even useful and homogeneous to many of the pious sodalities in the Church.

We should hardly dismiss the subject of the spirit of our Confraternity without drawing attention to one very striking and consoling feature. It is not *exclusive* of any state in life. It has its powerful attractions

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and *raison d'être* for the virgin, for the married, and for the widowed.

As a *virgin*, our Blessed Lady wore her Cincture, and, as a symbol of holy purity, delivered it to us through holy Monica. As a safeguard of this angelic virtue, as a power to withstand all attacks of the unclean spirit, we find the Spouse of Christ so accepting it that all the beautiful prayers she has composed for the blessing and delivery of the Cincture teem with words and expressions relating to purity and chastity.

As an *espoused* Virgin our Heavenly Queen gave it to St. Monica, *wife and mother*. Hence, again, the consecrating prayers of Holy Church take cognisance of this, to say nothing of the virtue which the Sacred Cincture has been so often proved to possess in innumerable cases wherein mothers have been in danger.

Lastly, as a *widowed virgin mother*, our Lady of Consolation delivered it to the widowed Monica, thereby filling her with solace and consolation in the midst of her anxieties and sorrows. Popes, bishops, priests, nuns, and the pious laity of both sexes and *in every state* find the deepest consolation in wearing the Cincture of the Blessed Virgin.

CHAPTER VIII.

OBLIGATIONS OF THE BROTHERS AND SISTERS OF THE CONFRATERNITY OF THE SACRED CINCTURE.

NOTHING seems a greater matter for surprise than the few obligations imposed upon the Cinctured as a condition of so many extraordinary privileges and favours.

They may be reduced to three, besides, of course, the necessity of being received into the Archconfraternity by an Augustinian Prior or priest delegated by him.

1. To wear always round their waist, with its end depending from the left side, either inside or outside

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their garments, a Cincture made of leather, with a black bone or horn ring attached at one end for the purpose of fastening it, after the manner in which the Augustinian Friars wear their Cincture outside their habit.

The words *to wear always* would seem to imply the necessity of being girded with the cincture by night as well as by day. This evidently seems to have been the custom of old, and is certainly most commendable; but the necessity of wearing it during the night (unless for a special preservative) seems unnecessary from the fact that it does not appear to be the *universal* custom of the Friars to wear it at night: and custom is considered a fair interpreter of a law. The Cincture is, of course, blessed at the reception of a member.

2. In order to gain the *daily* indulgences, favours, and graces of the Sacred Cincture, the members should recite the little chaplet of thirteen *Paters* and *Aves*, terminating with the *Hail, Holy Queen*, &c., in honour of Jesus Christ, of the Blessed Virgin Mary, of the twelve articles of the Apostles' Creed, for the happy state of our holy Mother the Church, and for the intentions or preservation of our Holy Father the Pope. (*Greg. XIII., Dec.* 15, 1579; *Clement X., March* 27, 1675; *and Pius IX., March* 7, 1863).

And those who do not know the *Hail, Holy Queen* must say instead five extra *Hail Marys*.—(*Greg XIII., Bull "Cum sicut."*)

Nor is there any obligation to say these prayers in any particular place, nor on the knees. For the method of reciting this Rosary of our Holy Father, St. Augustine, with short meditations on the mysteries of the Creed (see Night Prayers, page 72, in this Manual), remembering, however, that the obligation does not extend to any such meditations, but only to the thirteen *Paters* and *Aves*, and *Hail, Holy Queen*.

Again, remark the words, "in order to gain the *daily* indulgences," and the emphasis on the word daily. When we remember that we are here dealing with the *conditions* upon which all the indulgences and favours granted to the Cinctured depend, and, further-

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more, that the gaining of an indulgence always depends essentially upon the fulfilment of the prescribed conditions, it will be easy to understand that the omission of the daily thirteen *Paters* and *Aves*, even from time to time, must in *some way* affect the gaining of indulgences; perchance only the indulgences of the days on which the omission is culpably made.

3. A third condition is that the members fast, in a way similar to an ordinary fast and abstinence of the Church, *once* a year extra, namely, on the vigil of the Feast of our holy Father St. Augustine, August 27th, or, if that festival fall upon a Sunday, on the day before. For any of the usual valid reasons this fast may be dispensed by the Prior of the church in which the Confraternity is erected.

These are the only obligations imposed upon the Cinctured brothers and sisters, beyond the obligation of fulfilling the *special* conditions which may be enjoined for the gaining of any particular indulgences.—(*Julius II., Greg. XIII., Clement X., and Pius IX.*)

It must, however, be remarked that none of the above obligations bind *under pain of sin*—unless omitted through contempt (which God forbid)—but only under the penalty of losing some of the indulgences or blessings otherwise obtainable. In addition to these *three obligations of precept* there are *three duties of counsel*, which no member should violate for any slight reason, namely:—

1. To attend the usual monthly meeting for devotions and instructions, generally held in the church on some week-day previous to the fourth Sunday of every month.

2. To receive Holy Communion at the Mass appointed for the general monthly Communion on the Fourth Sunday.

3. To be present at, or take part in, the procession held in honour of the Cincture on the Fourth Sunday, and at the solemn procession on the Feast of our Mother of Consolation in September.

When we consider that the Cinctured can gain *three*

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plenary indulgences for this fidelity on the fourth Sunday, one would naturally expect that *no member* would be absent. Besides the common duty of mutual edification exacts this much.

Nor will the above *obligations* appear in any way onerous, when the Cinctured recall that *for so little* they partake of and enjoy all the indulgences granted by the supreme Vicars of Jesus Christ to our Augustinian Order *directly;* and that, moreover, they do *indirectly* enjoy all the indulgences enjoyed by our Order *through its communication* with all the other Orders, whether of Dominicans, Franciscans, Carmelites, Servites, &c., and of all congregations, confraternities, churches and shrines, be they granted by brief or by word of mouth of the Pope, just the same as if they had all been granted *directly* to our Augustinian Order, provided the conditions be fulfilled.—(*Sixtus V.*, "*Dum fructus uberes;*" *Julius II.*, "*Etsi;*" *Alexander IV.*, "*Sacra religionis;*" *Leo X.*, "*In rerum;*" *Gregory XIII.*, "*Ad augendam;*" *Clement X.*, "*Ex injuncto nobis,*" §. 6 *and* 7; *Pius IX.*, "*Decreto,*" *March* 7, 1863.)

CHAPTER IX.

RULES CONCERNING THE GOVERNMENT AND WORKING OF THE CONFRATERNITY.

THE Archconfraternity of the Cincture, like all other associations well organised, is subject to authority; and to secure order, "heaven's first law," has a government of its own. And, firstly, the Prior of the Augustinian Convent or Church wherein the Confraternity exists is, *in virtue of his office*, the Spiritual Director or President of the Confraternity, which is in reality a branch of the Augustinian Order. But the Prior may depute or appoint any of the Fathers of the same convent to this honourable office, and thereby delegate to him his own authority. Secondly, associated with and under the Spiritual Director is a council of six, both for

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the Brothers and also for the Sisters of the Confraternity.

These six consist of a Rector, Vice-Rector, Registrar, or Secretary, and three councillors or advisers (for the brothers), and similarly, a Rectoress, Vice-Rectoress, Registrar, and three councilloresses (for the sisters).

Let us then consider here:

§ I.—*The election and duties of the Council.*

At the monthly meeting of the Council in the early part of August, or, if the ordinary meeting be too late in the month, at an extraordinary meeting specially summoned for the purpose, on the first Sunday in August, they, the Council, viewing with steady attention the conduct of the members in general, shall, without partiality, choose from the list of names twelve or six persons, according to the proportions of the Confraternity, each of whom may be adequate to the discharge of the offices of Rector, Vice-Rector, or Registrar, should it chance to fall to his lot.

When the selection of these eligible candidates has been duly made, their names, in alphabetical order, should be posted up in the Confraternity-room, and so remain there until the election.

On "Consolation Sunday," that is, the Sunday within the Octave of the festival of our holy Father St. Augustine, at one o'clock, or other convenient time, all the subscribing members of the Confraternity shall assemble with the Council, presided over by the Very Rev. Spiritual Director or President, and, after the recitation of the *Veni Creator* and the Litany of the Three Patrons (§ 3 of this chapter), proceed immediately to the election of the new Council. It shall thus be carried out:—

1. The Rector, Vice-Rector, Registrar and Councillors shall kneel before the Very Rev. President and receive from him the absolution of office. For this the President may use the following form: "In the name of the Confraternity of the Order, I hereby accept your

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resignation and discharge you from all obligations of office. In the name of the Father, &c."

All books and seals, &c., having been then delivered up, the ex-council take seats amongst the other members.

1. The President shall then examine the book of monthly dues, and declare all those who are six months in arrears to be deprived, according to rule, of the right to vote in this election. If there are any such members they may remain during the session, but cannot vote. There can be no voting by proxy.

3. The President shall then explain the mode of voting, which shall be by secret ballot, and carried out as follows:—

The President shall keep before him the list of the candidates selected as eligible, and he shall see that there also be another list in every way similar placed by the side of the ballot-box, which should be in a corner or part of the room away from the members. He shall also see that small pieces of blank paper and a pencil be provided at the ballot-box.

4. Then he shall direct each subscribing member, who has the right to vote, to proceed to the ballot-box, to take a piece of paper, and write thereon the names (both Christian and surname) of three out of the eligible candidates that he in conscience believes to be best suited and qualified for the office of Rector, Vice-Rector, and Registrar. Having done this, let him fold the piece of paper and drop it in the ballot-box. He himself need not vote unless a casting vote be afterwards required.

5. All the members having balloted their votes, the box shall be placed before the President, who, aided by two scrutineers he himself appoints, will carefully register the number of votes cast for each candidate, and then declare *him* to be duly elected the Rector for the ensuing year who has the majority of votes; *him* to be Vice-Rector who has the next highest number; and *him* to be Registrar who has polled the highest of the remaining candidates. Should there be any ties, the President

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himself casts the deciding vote. The members may vote for any one of the eligible candidates *though he be absent*. Precisely in a similar way do the Sisters elect their Rectoress, Vice-Rectoress, and Registrar.

6. As soon as the three are thus declared duly elected, the new Rector, with the President, shall nominate any three other subscribing members as Councillors; and all these seven (including the President), along with all ex-Rectors form the Council for the ensuing year.

7. The President then addresses the Council and briefly explains to them their duties (to be hereafter treated of), and exhorts the Council, thus formed anew, to be very careful to edify the members by their conduct, and to be always foremost in the duties of religion; and he will conclude by calling upon them to make the following declarations:

Declaration of Rector, Vice-Rector, and Registrar.

I, N.N., do solemnly declare, in presence of Almighty God, and of the Confraternity, that I will, to the utmost of my power, discharge all the duties of Rector[or Rectoress] to this holy Confraternity, both in words and actions, to the glory of Almighty God, the good of the Confraternity, and the edification of the brethren; that I will not admit into or exclude from the Confraternity any brother without the consent of my Council and the Rev. Father President; and with a prudent, well-directed zeal, I will (with the advice of my Council) endeavour to correct all such abuses, contentions, and whatever other species of disorder as may chance to happen during the year I am in office. I will cause a fair and just account to be kept of the money received and expended, and deliver the same to my successor. Finally, that I will support and put in execution all the present rules and regulations, except such as may be altered by a fair majority of the brethren, legally convened.

Declaration of the Assistant-Council.

I do solemnly declare, in the presence of Almighty God and of the Confraternity, that I will to the utmost

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of my power, discharge all the duties of Councillor [or Councilloress] to this our holy Confraternity, when called on; to attend any meeting summoned by order of the Very Rev. Father President or the Rector. I will (when ordered) inquire minutely into the character of persons suing for admission, and return a faithful report of the same. If any irregularity of the Brethren (or Sisters) shall come to my knowledge, I will use my best endeavours to correct them, before I make report of the same to the Rectors. I will not attend or give sanction to any meetings of the Brothers or Sisters but such as are legally convened. Finally, that I will support the present rules and regulations, until legally altered.

The *Te Deum* (page 145) will be then solemnly recited by all present, after which the President dissolves the meeting.

Of the Authority of the Rector.

The superintendence and government of the Confraternity depend in a great measure upon the Rector, who in the absence of the Rev. President, and, of course, within the Rules and Constitutions, has full power. Application to enter the Confraternity can only be made to him, besides the Rev. President; and it is his special business to keep a watchful eye on the morals and behaviour of the Brethren; he has power to admonish, to correct, and finally to expel, the incorrigible, having the previous consent of the Father-Director and Council. The Rectors and Council are to meet once every month, to examine the reports of Council concerning members suing for admission, and to determine on whatever other business that may occur. Four make a quorum. No new rule to be made, or old one abolished, without the consent of the body at large, legally convened.

Authority of the Vice-Rector.

As his name implies, the duty of the Vice-Rector is to act in the place of, but in behalf of the Rector, whenever absent: and in the event of the Rector dying during his term of office, the Vice-Rector takes his place by

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right, until a new Rector be appointed, or he be confirmed as Rector by the Rev. Director until the next election. In such case the Council elects a new Vice-Rector from out of the Council itself, filling up the place of the one selected by calling in a member of the Confraternity, until the next election. Should a vacancy occur in the Vice-Rectorship, under any other circumstances, the Rev. President appoints one from the Confraternity.

Duty of the Registrar.

The Registrar takes charge of all books committed to him by the President or Rector, receives from the members and duly registers their monthly dues, and is charged with the issuing of all the notices. He has no power to preside over any meeting, and, though in charge of the books, cannot receive the names of new applicants, unless given him by the Rev. President or Rector. But, like the Vice-Rector, and, indeed, the Assistant Councillors, he is expected to cheerfully perform such things as may be appointed him, and be ever ready with his advice and assistance to settle all matters in discussion.

He will keep a regular account of the emoluments and expenses of the Confraternity; at the monthly meetings of the Council, will be careful to produce lists of the absentees on the preceding fourth Sunday; also the names of persons who may be in arrear beyond the limited period.

Vacancy occurring in this office or in the Council is also filled up by the Rev. President, with consent of Council.

The Council are not to do anything of consequence of themselves of which there is not a rule, without first receiving the concurrence of the Confraternity. If any of the said Council be so far unmindful of his duty as to neglect the Council meeting, which occurs on some appointed day preceding the fourth Sunday of the month, three times, without most urgent necessity, as sickness, or absence from home, or, at least, without

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leave of absence, he will be excluded from the Council as unworthy of that office, and another chosen to succeed him.

When any member is discovered leading a disedifying life (which God forbid), as frequenting public houses or otherwise giving bad example, by violating the 4th, 5th, or 6th Rules, towards such the Council will be careful to proceed with coolness and deliberation, but with due regard to the good of the Confraternity.

The Council will be careful to have three Masses offered annually, within the Octave of All Saints, for the suffering souls in Purgatory, especially the departed members, and the relatives of those at present in the Confraternity.

The funds of the Confraternity shall be left to the keeping of the Rev. President, who, however, must account, at least every quarter, at a Council meeting, for all the moneys received and paid out. Neither can the President spend for any one object or at any one time, more than one pound sterling, without the consent of the Council. Unless the President depute another member of the Council, he will see that one Mass at least, namely, that of the General Communion on the Fourth Sunday, shall be offered up for the spiritual and temporal welfare of all the members; and also the obligatory Masses of Requiem for any subscribing Member who dies.

§ II. *General Rules of the Confraternity.*

RULE I.

Admission of Members—their Duties.

Every person desirous of becoming a Member must, on inquiry, be found to be of an irreproachable character. *Publicly*, nothing must be known against the moral rectitude of a Christian's life; while *privately*, he must not only be accustomed to practise the ordinary virtues of a pious Catholic, but must be a frequenter of the Holy Sacraments (at least once a month).

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To become a member, the minimum of age required should be 20 for males and 18 for females. A full month's probation is also required by this rule, unless the candidate be introduced and recommended by a priest. The Council has also power to extend this probation to a period not exceeding two more months, should solid reasons make it desirable.

Every person admitted a member is under the following obligations of reciting daily thirteen "Our Fathers" and "Hail Marys," with the anthem, "Hail, Holy Queen," or five "Hail Marys," instead of it, if not known; of frequenting the holy sacraments of Penance and Communion on the fourth Sunday of each month, and on other solemn festivals; of attending at all processions and occasional offices for the dead, and other general meetings ordered by the Rev. Father Director or by the Rector; of attending the funerals of the deceased Members when required; and of fasting on the vigil of St. Augustine, August 27th, as on the general fast days of the Church. Always to wear around their waist the Cincture, which must be already blessed. The Cincture must be of leather, with a black bone ring attached to it. Persons must be enrolled by those only who have special power to do so.

These obligations have been more fully explained in Chapter VIII.

RULE II.

Duties of the Members to one another in Spiritual Things.

That every Member shall take care to show good example, not only to the Brethren, but to all the faithful, by a constant and faithful attention to all the religious duties of the Confraternity, and also by a virtuous, uniform conduct in private life; and if any shall be known to omit their duties for any considerable space of time, or give occasion for scandal in the eyes of the world, they shall be first admonished by the Member acquainted therewith, and, if it has no effect, he is then to inform the Rector of said Member's conduct, who

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shall use his endeavours to reclaim them; and if his endeavours also prove ineffectual, he shall, without delay, inform the Very Rev. Father Director of what he has done, and request of him to use his endeavours to bring said offending Members to a sense of their duty. But, if the Very Rev. Father does not succeed, he shall order the Rector to summon the Council, who, after hearing the process of their charge, shall expel said offending Members from the Confraternity, and erase their names from the books.

It would be hardly advisable to expel a member altogether by erasing his name and depriving him of all association, unless his conduct has been gross enough for public scandal.

RULE III.

Duties of the Members to each other in Temporal affairs.

The Members of our holy Confraternity, filled with the spirit of brotherly love, shall, to the utmost of their power, be of what service they can to each other in their temporal concerns; and if any difference of consequence shall arise between them, they shall submit the matter of dispute to such of the Brothers as they may choose, or to the Very Rev. Father President, rather than injure themselves by an expensive and prejudicial litigation.

Furthermore, in the distribution of charity, they should ever regard with tender generosity any members who may be in pecuniary distress.

RULE IV.

Each Member, to enjoy the privileges of a subscribing Member (see Rule V.), pays a monthly subscription to the Confraternity (*called the monthly dues*) on the Fourth Sunday or some other day appointed by the local superiors. The fund raised by this subscription not only meets the current expenses of the Confraternity, but is also appropriated to the following purposes:— For monthly Masses, to be said on the Fourth Sunday; for at least four Masses for each deceased Member, as

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soon as possible after his decease; for a grand anniversary High Mass on the 14th November, the commemoration of all the deceased parents, relations, and friends of the Order of St. Augustine.

If any surplus remains on hands, it shall be spent in purchasing ornaments for the altar of the Confraternity, or in manner as the Very Rev. President, Rectors, and the Council shall think fit, provided it be for the adornment of the altars or sanctuary.

RULE V.

Members in Benefit—their Privileges.

All Members are in benefit that do not owe more than six months' subscription, and are entitled to the following privileges:—To walk in procession; to vote at elections; to participate in all the Masses, Offices, and Prayers all over the world; to be appointed on the Council or nominated as candidate for the Rectorship; when in real distress to have a collection made to provide for their present wants, and if they should die in that state, to be decently interred out of the funds of the Confraternity; when in sickness and in danger of death, to have every spiritual assistance given them, both by Rectors in reading for them, and by the Very Rev. Director in conferring on them the general absolution of the Order: besides the other privileges explained beneath.

On Subscribing Members.

It will be seen by the above that the subscribing Members enjoy some privileges over and above the non-subscribing Members. Perhaps a few explanatory remarks upon this point may be useful.

No Members should be in any way coerced to become subscribing Members. When the Holy See sanctioned the erection of the Archconfraternity, and more evidently, when the Roman Pontiffs opened the Treasury of the Church and granted Indulgences and conferred privileges upon the Cincture, money had no place amongst conditions. Some funds are, of course, neces-

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sary for the current expenses of a Confraternity, but these will be ever forthcoming in sufficient quantity from the voluntary subscribing Members for all practical purposes.

However, those who do generously and spontaneously subscribe should receive some encouragement; and this is given by extra privileges, namely:

1. To have *four* Masses at least, and an Office said at death, if the deceased Member has been a full year in the Confraternity, and if all arrears are paid up at the time of death. For every *three* years of membership during life, to have an extra Mass at death, subject to the same condition concerning arrears.

2. To be entitled to vote in the annual elections, and to be eligible for the same.

3. To have the right to participate, *if dead*, in the Office for the Dead, recited, at least once a month, by the Brothers, on some appointed day; and, *whilst living*, to be able to include, in all such Offices (*not specially reserved*) and suffrages, one's deceased parents, relatives, and friends.

N.B.—Non-subscribing Members share in all the Masses of the Confraternity, in the Office of November 2nd, in a Quarterly Office said for the deceased Brothers and Sisters, if dead; and, if living, to have the right to include their deceased parents, relatives, or friends. Besides this they are, of course, sharers in all the indulgences, and privileges, and good works of the whole Augustinian Order, the same as the subscribing Members.

Hence, while non-subscribing Members are deprived of nothing, those who become subscribers of 4*s.* per annum, or 4*d.* per month, enjoy several and important *extra* privileges.

RULE VI.

Though not an essential part of the nature or organization of our holy Confraternity, a laudable custom has for many years in Ireland sanctioned a certain more active co-operation and official position in our churches of the *habited* Brothers. They have come to be looked

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upon by the Friars as most trustworthy assistants in taking up the collections, in preserving order at the church doors, and in forming a sanctuary choir in our churches.

The Constitutions of the Archconfraternity make no provision nor offer any Rules of guidance for what we may call the "*inner circle*" of the Confraternity; but the fact of this custom existing and of the desirability of perpetuating it, involves some necessity of adding to our Rules one specially framed for the general guidance of the Council in directing this useful part of our Confraternity.

Much latitude, however, must be left to the local Directors, Rectors, and Council; hence this Rule will not deal with details or minor points—matters which must be left to the wisdom and prudence of local Superiors, who are evidently best qualified to understand the necessities of the respective branches, and to legislate for the well ordering and government of the habited Brethren.

This Rule particularly requires that: —

1. Each member take care to set good example to his Brethren by strict attention to his religious duties, and especially by being seen at Holy Communion on the Fourth Sunday of every month, and on the great festivals of the Order; by attending the Processions, whenever ordered, by fidelity to the Offices for the Dead, and to the collections appointed to him every month.

In assigning penalties for non-compliance with these duties, one month's non-compliance (*without excusing cause*) should disqualify a member from being eligible for any office in the Council for the ensuing year; while three months' non-compliance in succession should be sufficient cause for expecting his resignation in the Council as a habited Brother, and sufficient reason for the Council to call upon him to withdraw from the inner circle of the Confraternity.

2. Each Member, when appointed, collect at the church door in his turn on Sundays and Holidays; or, foreseeing he cannot, get a Brother in his stead; other-

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wise he be subject to such penalties as the Council deem proper to inflict.

3. If any habited Brother should in any way scandalize the public or his Brethren by gross misconduct, and private advice has been lost upon him, the Rev. Director and Council should promptly remove and expel him, never more to be readmitted into the inner circle.

4. At the funeral ceremony of any Brother, as many of the Brethren as possible attend in that decency of deportment and good order as become so solemn an occasion; and that each Member offer his next holy Communion for the repose of the soul of his deceased brother, together with the Coroncina for that day.

5. Each Member hang his habit and surplice (to be worn in procession) in the place appointed; and that he never use another's without permission. In the case of his appointment to carry the cross or a banner in the processions, he should be careful to have clean white gloves.

Obs.—Any minor rule or regulation further than this may be made by the Director with the consent of his Council; but no important or general Rule without the approbation of the majority of the Confraternity: and should any such rule be made, it should be duly registered and signed by the whole Council.

General Monitions.

1. On all occasions of Public Offices the Brethren, in their habits, are to go in procession from the confraternity room, and especially both morning and evening of the Fourth Sunday, in the following order:—First, cross-bearer (being a Brother) and acolytes; second, the junior members; third, the senior Brethren; fourth, Members of the Council; and lastly, the Rectors, whose place is at the Epistle side of the altar.

As attendance at the Procession in honour of our Sacred Cincture is one of the essential conditions for gaining the Three Plenary Indulgences on the fourth Sunday of every month, it is evidently a matter of

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paramount importance that this procession take place wherever the Confraternity is established.

In St. Augustine's, Rome, a small statue (about 18 inches high) of the Virgin and Child, each holding the Cincture,* is carried by the priest (in Cope), after it has been incensed with two double swings upon the altar. Meanwhile the *Ave Maris Stella* [p. 296], or Litany of the B. V. Mary [p. 76], is chanted. The Procession of the Most Holy Sacrament cannot, of course, supply for this procession; but any procession *in which the Cincture is ostensibly carried* would be sufficient.

2. As it is morally impossible to please God or persevere in virtue to our last end without approaching often, and worthily receiving the Lord of Glory in the Most Holy Sacrament of the Eucharist, all the members shall, at least, on the Fourth Sunday of every month, acquit themselves of this duty.

3. When any member falls sick, he shall cause it to be made known to the President or Rector, who shall visit, or cause to be visited, his afflicted brother, and have such spiritual comfort administered as he shall deem proper. If the sickness be dangerous, he shall have the Sacraments timely administered, and use all the means in his power, by his own prayers and the prayers of the members, to obtain for his sick Brother the grace of a happy death.

4. Nor should the Rev. Director, or Rector, fail to remind the dying Brother or Sister of the great privilege and indulgence granted by the Holy See to those who ask to be buried in the Augustinian habit. (See No. 49, Table VII., page 49.)

5. Four Offices are to be said annually, as follows:—

(*a.*) In February, soon after the Feast of St. Agatha (5th), for the deceased fathers, mothers, brothers, sisters, relatives, and friends of the Order.

(*b.*) In July, on the 8th, or soon after, for all the benefactors of our Order.

* This little Statue is in wood, gilded, and has a handle fixed behind it for the priest to hold conveniently.

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(*c.*) In September, immediately after the Feast of St. Michael, for the souls of the brethren, sisters, relatives, friends, and benefactors of our Order.

(*d.*) In November, after the Feast of All Saints of our Order (13th), for the deceased Brothers and Sisters.

Extraordinary Offices are said on the death of the Pope, of our Cardinal Protector, of the Pope's Sacristan, and of our most Rev. Father General, and of the Provincials (for each in his own province).

6. Should a Member have to leave a city or place, wherein is a branch of the Confraternity to which he belongs, in order to go and reside elsewhere, before leaving he should apply to the Rev. Director for a letter of recommendation and transfer, to present to the Director of the Confraternity in the place to which he is going; which transfer is all that is required to invest him with all rights and privileges. And if he goes to a place wherein the Confraternity is not erected, he can obtain from his Director a dispensation, granted by Pius VII., to gain all the Indulgences in his parish church. (See p. 341.)

Obs.—By comparing the above with the old rules of our Confraternity, it will be seen that any modifications have been rather to *mitigate* their severity. In view of this it is to be hoped that the Directors and Councils of the respective branches will be *most particular* to have them duly observed.

§ III. ON THE DEVOTIONS OF THE CONFRATERNITY.

It is usual, wherever the Confraternity is established, to assemble the Members in the church on the Thursday evening before the Fourth Sunday of every month, for the purpose of devotion and instruction. This laudable practice serves also, not only for acquainting the Members with their duties, but as a most efficacious means for inducing them to be faithful to the Monthly General Communion on the following Sunday.

The mode of conducting these services is not prescribed by any rule of the Confraternity; but as uni-

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formity, always so desirable in Church matters, should be particularly cherished by the Directors of the Confraternity, this Manual would be incomplete, and fail in one of its principal aims, if some simple programme were not suggested.

Firstly.—The Spiritual Director, kneeling at the Altar of the Confraternity in the church, will recite the "Coroncina," or Rosary of St. Augustine, in full, as on page 72, in the Night Prayers.

Secondly.—Let him give out any notices regarding the Confraternity which he may think prudent and well, not forgetting to ask the prayers of the Brothers and Sisters for any sick or deceased Member.

Thirdly.—He will read one of the following three Homilies, according to the month of the year :—

HOMILY I.

For regulating our Thoughts and Desires

(To be read in January, April, July, and October.)

1. Think from time to time during the day upon what you have meditated in the morning.

2. Often make acts of love for God, for our sweet Mother of Consolation, for our Holy Father St. Augustine, and for our Holy Mother Monica.

3. Do not think of the imperfections of others, but only of their virtues; as far as regards yourself, think only of your faults.

4. Remember that you have but one soul, that you will die but once, that you have but one life, which is short; that there is but one glory, which is eternal: and you will then easily detach yourself from things of earth.

5. Seek God in all things, and you will find Him. Let your desire be to see God, your fear be to lose Him, your sorrow not yet to possess Him, your joy, all that can lead you to Him. Recall this to mind whenever you hear the clock strike, saying: "O my God, teach me to love Thee in time and eternity:" and you will daily live in great peace.

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6. In your examen of conscience at night, make the resolution to reform the next day all that is contrary in you to these maxims of wisdom.

HOMILY II.

For Regulating our Language.

(To be read in February, May, August, and November.)

1. Speak little, especially when you are with many people.

2. Never praise yourself, your knowledge, your good actions, or your birth, unless you have reason to hope that it may be of spiritual good to others; and then do it humbly, remembering that those are all the gifts of God.

3. Never excuse yourself, unless there is some strong reason for so doing.

4. Avoid all disputes, and especially in things of little consequence.

5. Speak to everybody with quiet cheerfulness.

6. Never speak without thinking what you are going to say, that nothing which can offend may escape you.

7. Never exaggerate things, nor assert anything without being very sure of it.

8. When anyone else speaks, especially on spiritual subjects, listen to him with humility.

9. In your discourse, and in the conversations in which you have to take part, always mingle some words which treat of spiritual life, for by this you will avoid idle words and detraction.

10. When speaking to or of a Brother or Sister, do so with utmost gentleness, kindness, charity, and affection.

11. In your examen of conscience every night, see how far you have acted up to this advice, be sorry for your failings, and resolve again to be more careful on the next day.

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HOMILY III.

For Regulating our Daily Actions.

(To be read in March, June, September, and December.)

1. Accommodate yourself to the dispositions of the people you have to deal with, and do all you can to gain everybody.

2. Avoid singularity as far as possible, for it would be a great evil in the Confraternity.

3. Do everything as if you really saw God before you, for it is a sure means of making great progress in virtue.

4. Avoid curiosity in all things which do not concern you; avoid hearing about them.

5. Be gentle to others, severe towards yourself.

6. If you occupy a superior position, never reprove anyone while you are angry, but wait till you are calm.

7. Let your joy be always humble, gentle, modest, and edifying.

8. Make known all your temptations, imperfections, and repugnances to your Director, that he may give you counsel.

9. Never leave off humbling and mortifying yourself in all things unto death; and have a particular devotion to our Holy Father St. Augustine, who so well has taught us how to die.

10. Never absent yourself without necessity from the Monthly General Communion, and be faithful to all the rules of our holy Confraternity.

Fourthly.—The Director will address them on any subject he may think suitable, taking, however, especial pains to inform the members on their privileges, duties, and religious character.

Fifthly.—Will follow the Benediction service. (See page 317.)

N.B.—It will be well, from time to time, to let the Members venerate some Holy Relic of the Order, especially of our Holy Father, of St. Monica, of St. Nicholas of Tolentine, and of St. Thomas of Villanova.

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Sixthly and lastly.—Let the whole Confraternity recite the Serotina of the Order in English, as on page 79, &c.

CHAPTER X.

§ I. THE RECEPTION OF NEW MEMBERS.

AS we have already dwelt upon the rules, we shall here only have to consider the way in which new Members are to be received.

The minimum age of males should be twenty, and of females, eighteen years.

The rules require, firstly, that the applicant or postulant be introduced and recommended by, at least, a Member of the Confraternity, or by a priest. In the former case, a month's probation is required, as already explained in Chapter IX.; but as soon as the application is made, the Director may give a religious sanction to it by the following little ceremony:—

FORM OF RECEIVING A NEW MEMBER'S APPLICATION.

The postulant should kneel before the Altar of the Confraternity (which is generally the Altar of Our Lady, in the Church), and (with lighted candle in the right hand, ungloved), read or repeat after the Rev. Father Director the following prayer for admission:—

HOLY Mary, Immaculate Virgin, Mother of God, I, *N. N.*, anxious to become one of thy privileged children, resolve, on this day, with the Divine assistance, and helped by thy powerful intercession, to amend my life and imitate thy virtues, so as to deserve to be received as a Member of the Archconfraternity of St. Augustine and St. Monica, erected to thy honour as Holy Mother of Consolation, and to the greater glory of thy Divine Son. Amen.

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℣. Confirm, O God, that which Thou hast done in us.
℟. From thy Holy Temple which is in Jerusalem.
℣. O Lord, hear my prayer.
℟. And let my cry come unto Thee.

Let us pray.

Prevent, we beseech Thee, O Lord, our actions by thy holy inspiration, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from Thee and by Thee be happily ended; through Christ our Lord. *Amen.*

The Director may then say:

You now enter, my dear friend, upon your probation, at the expiration of which, and no cause appearing to the contrary, I shall joyfully receive you into the Confraternity of our Sacred Cincture, and make you a partaker of all the graces, privileges, and indulgences which are thereto granted.

FORMULA OF FINAL RECEPTION OR PROFESSION.

Previous to Reception, the Postulant should be reminded that a Plenary Indulgence has been granted by Pope Clement X. (1675), for the day of enrolment, upon the conditions of Confession and Holy Communion.

[Cinctures or Beads must not be sold *after* they are blessed, *sub periculo Indulgentias amittendi* (22 *Feb.*, 1847].

For Reception the postulant kneels before the Altar of the Confraternity, which will have, at least, two lighted candles upon it. Upon this altar, or upon the Communion rail before it, are placed the Cincture and beads, to be blessed in the ceremony; and the Director or priest will be vested in cotta and white stole. Close at hand should be the vessel of holy water, and a candle for the Postulant. A lay-brother or assistant should attend to make the responses and assist. It is also well, when convenient, to have the Rector,

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Rectoress, or some Member of the Council, ready to assist the Postulant. All things being ready, if the Rev. Director feel inclined, he may address the Postulant or Postulants and briefly explain the meaning of the Cincture, which is cut out of the skin of a dead beast, to be henceforward worn in order that the wearer may remember that he or she will have some day to die, and that through such remembrance may avoid all sins and vices according to St. Gregory the Great, in these words: "He that considers what he shall be, at his death, hath little or no appetite for the transitory things of this world, but doth resist the evil desires thereof:" that they bind their loins outwardly with this holy Cincture, to denote the mortification of their senses, and the continency of the flesh, which the Cinctured person ought to cherish, as the holy Pope Gregory hath expressed it thus: "We gird our loins, when, by virtue of continency, we bridle the luxury of our flesh, and we carry the Sacred Cincture by way of a cross to signify that we are, by God's grace, to crucify our vices, to tame our passions, and to invest ourselves with Jesus Christ, to imitate Him in patience, and in his other virtues:" that the little Rosary or beads are given in signification of prayer and meditation, to the end that the Cinctured person may always meditate upon the articles which form the Apostles' Creed and upon the whole course of the perfect life of the Blessed Virgin Mary, and may also imitate her in her virtues; and hence, despising all worldly happiness, may exercise patience in this life and desire only the glory of paradise, wishing daily to be disengaged from all earthly ties, and to be perpetually with Christ in glory: that the lighted candle is given to them in their hands to denote that the Cinctured person is to be illumined with a supernal knowledge, and inflamed with love to the end, that being now set like a light on the holy candlestick, he or she may by good example illuminate and excite their neighbours to exercise themselves in the holy works of salvation. Or, if he prefers, he may read the following address:—

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You, Christian soul, who are about to be honoured by the favour which the glorious Mother of God will confer on you, by associating you with others of her faithful children, ought to be mindful at all times to what you are now called, in order that you may live worthy of your profession. You know that by thus signalising yourself, you openly profess to lead a life that may entitle you to the favour and protection of Almighty God, under the standard of our glorious Mother of Consolation, who promised to regard as her *especial* children all those who wear her Cincture. Now that you are thereby attached to those devout souls, beware how you separate from them.

You, no doubt, at the commencement, are filled with a certain glow of devotion and zeal, and desire to render yourself, as much as in you lies, a fit object for the graces God is pleased to communicate to his faithful children. Good, indeed, is such a design; but permit me to tell you, the enemy, seeing the many spiritual advantages we derive from this frequent association with those whom, in the strict sense of the word, we may call our friends, permits us to go on for a time, until by his wary snares and suggestions, he cools our first fervour in such a manner, as that many become weary of what they with so much earnestness commenced. We have, alas! a few instances in those who at first were models worthy of imitation yet, by this coolness began to decline the frequentation of the Sacraments, which are the life of the soul; they neglected that mainspring of a Christian life—prayer—until they ran themselves insensibly down the precipice to such a depth, as if they never knew what it was to be exalted to that unspeakable dignity of feeding on the Bread of Angels.

Let not a few years be sufficient for you—fight courageously, persevere, and by no means depart from this spiritual union which is a terror to our implacable foe; he knows that while we stand by one another, we are to him as an army set in array; he dreads our commanding Queen, who leads us forward

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as her children, under the endearing name of Mother of Consolation. Wherefore, when you see yourself tossed about in the wide ocean of this tiresome pilgrimage, let your eyes be fixed on that glittering Star. Whether the stormy winds of temptation, or the boisterous waves of tribulation assail you, keep her always in view; in all your afflictions, crosses, sicknesses, or disappointments, call on this your tender Mother: let her be always in your mouth, always fixed in your memory; for if she upholds, you will never fall; if she protects, you need not fear; if she leads, you will never stray, you will never be weary, but with joy and alacrity go on prosperously until you come to reign with her in the glorious mansion of eternal bliss.

Beloved Brother [*or* Sister], if you will take a retrospective view of the vast number of holy souls who, by taking the holy Cincture, and living according to its institute, have arrived at the haven of eternal glory, of which number, according to Ecclesiastical Writers, upwards of 16,200 have been ranked among the blessed, how ought it to cheer you that you are now entering on the path that led them to endless felicity, and that, if it be not your own fault, you will one day have the comfort to join that glorious company in singing the immortal praises of your all-bountiful God. What a happiness, even here, to enjoy in a special manner the favour and intercession of those glorious souls, as they can obtain from God for you very great and innumerable favours, if you place no obstacle in the way. Reflect how happy you are to have those as friends and powerful mediators in all your trials and afflictions, in all your distresses and necessities, especially at the time of your departure from this vale of tears, a time wherein, being surrounded with dreadful foes prepared for your destruction, you will have those, I say, as friends, to assist you, when no human power can avail you, to comfort your soul, to put your enemies to flight, and, in fine, to beg of God that you may become a partaker of that glory which they now enjoy.

Behold what the heavenly Queen has done for you,

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and does still, in making you now a partaker of all the good works that are doing or will be done through this whole Order, as also of all the indulgences and spiritual favours granted thereto, together with an enjoyment of all the indulgences, whether of Dominicans, Franciscans, Carmelites, or Servites, and of all the other Orders in Christ's Church, whether brethren, congregations, confraternities, churches, chapels, oratories, houses, or other pious places, either already granted, or to be hereafter granted, as if all had been granted to our Augustinian Order, by discharging the different works particularly prescribed by their Holinesses, and, besides, saying the thirteen *Paters* and *Aves*, with a *Salve Regina*, as the daily devotion of the Cinctured brethren. (See p. 356.)

As you aim at eternal glory, have always before your eyes the sufferings of the saints, which they underwent for the love of God, and know that in whatever capacity you are placed you are to suffer a something, of which make the same use as they did, to wit, means conducing to your eternal salvation. Reflect on their faith, hope, and love, on their humility, chastity, obedience, and constancy in trials, temptations, and even in death. Consider the austere and rigid lives of hermits and religious, and the unspotted purity of virgins, which purity, that lily of virtues, be very careful to preserve. Beg of your tender Mother, who can do all things with her Divine Son Jesus, this Pearl of the world, the Candle of unquenchable light, the Sceptre of the Catholic Faith. Beg of her, I say, to obtain for you the remission of your sins, preservation from evil, holy inspirations, a daily increase of fervour and devotion, purity of soul and body, humility, sobriety, an ardent love of promoting your own and others' salvation, a worthy participation of the sacraments, and a heart perpetually glowing with love. Frequently cast yourself at her sacred feet, where no one ever found but grace and salvation, comfort and consolation.

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The Director will then proceed to receive the postulant thus :—

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cœlum et terram.

Let the Priest ask :

Are you willing to be received into the Confraternity of the Brethren and Sisters of the Cinctured of our Lord Jesus Christ, of the most glorious Virgin Mary, Mother of Consolation, and of our Holy Father St. Augustine, and of our Blessed Mother Monica?

R. Yes, Father.

Priest. Have you a firm resolution of heart to observe the ordinances of this holy Confraternity, as far as by the assistance of God you may be able?

R. Yes, Father.

Priest. Then I shall receive you into our Archconfraternity, and thereby make you a partaker in all the graces and prerogatives that are thereto granted.

Ego recipio te (*vel* vos) in hanc nostram Societatem cum omnibus gratiis et prærogativis, quæ illi competunt. In nomine Pa✠tris, et Fi✠lii, et Spiritus ✠ Sancti. *Amen.*

*BLESSING OF THE CINCTURE.

℣. Domine exaudi orationem meam,
℟. Et clamor meus ad te veniat.
℣. Dominus vobis cum,
℟. Et cum Spiritu tuo.

* Wherever the asterisk has been placed the prayers are *essential.*

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Oremus.

OMNIPOTENS et misericors Deus, qui peccatoribus pietatis tuæ misericordiam quærentibus veniam et misericordiam tribuis, oramus clementiam tuam, ut hanc Corrigiam (*vel*, has Corrigias) bene ✠ dicere et sanctificare digneris, ut omnis persona, quæ pro peccatis suis illa (*vel*, illis) præcincta fuerit, atque eam (*vel*, eas) portaverit, gratam tibi continentiam, mandatorumque tuorum obedientiam servet, et intercedentibus Beata Maria semper Virgine, Beatoque Patre nostro Augustino, atque pia Matre Monica, veniam peccatorum suorum obtineat, et vitam consequatur æternam. Per Christum Dominum. *Amen.*

Oremus.

PRECAMUR te Domine, Sancte Pater omnipotens, æterne Deus, ut hanc Corrigiam (*vel* has Corrigias) in signum puritatis bene ✠ dicas ad restringendos lumbos et renes, et voluntatem sub tua lege comprimendam; ut quicumque illam (*vel*, illas) devotionis studio semper portaverit, et misericordiam tuam imploraverit, veniam et indulgentiam tuæ sanctissimæ misericordiæ consequatur. Per Christum Dominum nostrum. *Amen.*

*BLESSING OF THE ROSARY.

Oremus.

DOMINE Jesu Christe, qui discipulos tuos orare docuisti, suscipe, quæsumus, benedi ✠ cendo orationes famuli tui (*vel*, fam-

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ulæ, *aut*, famulorum famularumque tuarum), ut cuncta ejus (*vel*, illorum) oratio à te semper incipiat, et per te cœpta finiatur ; Qui vivis, et regnas in sæcula sæculorum. *Amen.*

*BLESSING OF THE POSTULANT.

Oremus.

ADESTO, Domine, supplicationibus nostris, ut hic famulus (*vel*, hæc famula, *aut*, hi famulis, *vel*, hæ famulæ, quibus), cui in tuo Sanctissimo Nomine Corrigiam nostræ Religionis imponimus, te largiente, semper devote in Religione persistat (*vel*, persistant) ; Per Christum Dominum nostrum. *Amen.*

Oremus.

DEUS misericors, Deus clemens, Deus, cui bona cuncta placent, sine quo nullum bonum inchoatur, nullumque bonum perficitur, adsint nostris humillimis præcibus tuæ pietatis aures, et hanc creaturam tuam, cui (*vel*, has creaturas tuas, quibus), tuo Sancto Nomine Corrigiam nostræ Religionis imponimus, à mundi impedimento vel sæculari desiderio defende, et concede ei (*vel*, eis) in hoc sancto proposito devote semper perseverare, ut, remissione peccatorum percepta, ad sanctorum et electorum tuorum valeat (*vel*, valeant) pervenire consortium. Per Christum Dominum nostrum. *Amen.*

Oremus.

DOMINE Jesu Christe, lux vera, quæ illuminas omnem hominem venientem in hunc mundum, infunde bene ✠ dictionem

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tuam super hanc creaturam tuam (*vel*, has creaturas tuas) et eam (*vel*, eas) sancti ✠ fica lumine gratiæ tuæ, ut gratia Spiritus Sancti illustrata, omnium vitiorum cæcitate careat (*vel*, careant), et purgato mentis oculo cernere possit (*vel*, possint), quæ Tibi sint placita, et propriæ saluti utilia, donec post hujus sæculi caliginosa discrimina, ad lucem indeficientem pervenire mereatur (*vel*, mereantur). Per Te, Jesu Christe, Salvator mundi, qui in Trinitate perfecta vivis et regnas, Deus per infinita sæcula sæculorum. *Amen.*

Here the priest takes Holy Water, and sprinkles the Cincture, the Rosary, and the person, saying:

Asperges me Domine hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

The priest then makes a simple benediction with his hand over the beads, in order to attach to them the Bridgettine Indulgences, and also those of the Rosary of the Seven Dolours (nihil dicens). Benedict. XIV., 29th Feb. 1728.

The Director will then present the blessed Cincture to be reverently kissed by the Postulant; at the same time he may say:—*

Kiss this holy Cincture, which you are about to receive around your waist, that your loins may be always girt,† as a sign of moderation and chastity: at which investiture you will gain the Plenary Indulgence granted by Pope Clement X., provided you have fulfilled the other conditions. Here the priest girds the Postulant with the Cincture, if a male; but if a female, he directs her to pass the Cincture round her waist, or what is better, asks the assistant to do so. The end of the Cincture being passed through the ring, on the left side of the Postulant, he may draw it through a little way, saying meanwhile:—

*Accipe Corrigiam super lumbos tuos, ut sint lumbi tui præcincti in signum tem-

* These monitions in English are not essential, but very useful to nourish the piety and devotion of the Postulant.

† Luke, xii. 35; Ps. cviii. 19.

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perantiæ, et castitatis. In nomine Pa✠tris, et Fi✠lii, et Spiritus ✠ Sancti. *Amen.*

Director.—You shall now receive a symbol of prayer into your hands,* that, like the contemplatives of old, who despised all earthly things, you may possess this present life in patience,† and in desire yearn for the more blessed life to come, ever longing with the apostle, "*to be dissolved, and to be with Christ.*"‡

Then the priest, delivering the beads into the right hand (which should be ungloved) of the Postulant, says :—

Accipe signum orationis in manibus tuis, ut more contemplantium, contempta felicitate terrena, et præsentem vitam habeas in patientia, et in desiderio futuram, cupiens dissolvi, et esse cum Christo. In nomine Pa✠tris, et Fi✠lii, et Spiritus ✠ Sancti. *Amen.*

Director.—You shall now receive a lighted candle,§ as a sign of heavenly light, and of ardent charity, that you may be like a burning light placed on the holy candlestick,‖ as a bright beacon of your modesty and rectitude of life.

Then handing to the Postulant (who should transfer the beads to the left hand) a lighted candle, the priest continues :—

Accipe candelam in manibus tuis, in signum supernæ illustrationis et inflammantis charitatis: ut sis lucerna ardens super candelabrum sanctum in signum pudicitiæ et honestatis, In Nomine Pa✠tris, et Fi✠lii, et Spiritus ✠ Sancti. *Amen.*

* St. Matt. xxi. 22.
† St. Luke, xxi. 19.
‡ Phil. i. 23.
§ St. Luke, xi. 33; St. Matt. v. 16.
‖ Exod. xxv. 37; Heb. ix. 2; Apoc. ii. 5.

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℣. Salvos fac servum tuum (*vel*, ancillam tuam ; *vel*, servos tuos, *aut*, ancillas tuas).

℟. Deus meus sperantem (*vel*, sperantes in Te.

℣. Domine exaudi, &c.

℟. Et clamor, &c.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus.

DOMINE Jesu Christe, qui dixisti discipulis tuis, "Qui vult venire post Me, abneget semetipsum, et tollat crucem suam, et sequatur Me," da Famulo tuo (*vel*, famulæ tuæ *aut*, famulis tuis), post Te venire desideranti (*vel*, desiderantibus), et hanc Sanctam Societatem ingresso (*vel*, ingressæ *aut*, ingressis), semper et ubique tibi placere, sese abnegare, Crucem suam tollere, Te sequi, et ad Te tandem pervenire. Qui cum Patre, et Spiritu Sancto, vivis et regnas Deus per omnia sæcula sæculorum. *Amen.*

The priest continues:

May the Lord, who commenced in you this good work, perfect it, and may He grant you an increase of heavenly grace and glory, through the merits of our Divine Saviour, and the intercession of the Blessed Mary, ever Virgin, and of our Holy Father St. Augustine, and of his most devout mother St. Monica. *Amen.*

And I, by the authority of our most Rev.

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Father-General, which I exercise, and by the apostolic privilege granted to me, do now receive and make you a partaker (*or* partakers) of all the spiritual benefits, and of all the good works, which are done by the whole Order of St. Augustine.

* Et ego, auctoritate Reverendissimi Patris Nostri Generalis Ordinis Eremitarum S. Augustini, qua fungor, indultoque Apostolico mihi commisso, te (*vel*, vos) recipio atque accepto, et participem (*vel*, participes) omnium bonorum quæ fiunt per totum Ordinem S. Augustini constituo.

Here the Director imparts the ordinary blessing, unless the following prayers (used in the Spanish Province) be said to add to the solemnity; in which case the benediction is reserved for the end.

℣. Emitte Spiritum tuum, et creabuntur.
℟. Et renovabis faciem terræ.
℣. Post partum Virgo inviolata permansisti.
℟. Dei Genitrix intercede pro nobis.
℣. Ora pro nobis, Beate Pater Augustine.
℟. Ut digni efficiamur promissionibus Christi.
℣. Ora pro nobis, B. M. Monica.
℟. Ut digni efficiamur, &c.
℣. Domine exaudi, &c.
℟. Dominus vobiscum, &c.

Oremus.

DEUS, qui corda fidelium S. Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

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Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere, et gloriosa B. Mariæ semper Virginis intercessione, a presenti liberari tristitia, et æterna perfrui lætitia.

Concede, quæsumus, omnipotens Deus, ut qui peccatorum nostrorum pondere premimur, B. Augustini Patris nostri, Confessoris tui atque Pontificis, patrocinio sublevemur.

Deus, mœrentium consolator, et in te sperantium salus, qui B. Matris Monicæ pias lacrymas in conversione filii sui Augustini misericorditer suscepisti, da nobis utriusque interventu peccata nostra deplorare et gratiæ tuæ indulgentiam invenire.

Prætende Domine fidelibus tuis dextram cœlestis auxilii, ut Te toto corde perquirant, et quæ digne postulent, consequi mereantur.

Actiones nostras, quæsumus Domine, aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur per Christum, &c. *Amen.*

Finally the priest will give the blessing, saying:—

Benedictio Dei Omnipotentis Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti descendat super te (*vel*, vos), et maneat semper. *Amen.*

The Director will then and there, or in some other suitable place, instruct the newly received Brothers and Sisters (if not done before) in the duties of their new state of life, especially explaining the vast treasury of Indulgences now open to them, of which they have a convenient summary in this Manual; he will also particularly exhort them to attend those Meetings, at which they can learn at fuller length the rules and ordinances of our holy Confraternity.

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Finally, he will duly inscribe the new Member's full name and address, with date of enrolment, on the roll-book of the Confraternity.

THE BLESSING OF A HABIT.

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cœlum et terram.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus.

Domine Jesu Christi, qui tegumentum mortalitatis nostræ induere dignatus es, obsecramus immensam tuæ largitatis abundantiam, ut hoc genus indumenti, quod sancti patres nostri ad humilitatis indicium, abrenutiantes sæculo, ferre sanxerunt, tu ita bene✠dicere tua benedictione digneris, ut hic famulus tuus (*vel*, hæc ancilla tua), qui eo usus fuerit, te induere mereatur, qui vivis et regnas, &c.

Deinde aspergatur aqua benedicta, &c.

§ II. BENEDICTIO IN ARTICULO MORTIS.

Whensoever and by whomsoever (whether Regular or Secular), and under what title soever, the Papal Benediction or Last Blessing be given, *no other formula* can be now used except the one prescribed by Benedict XIV., which is found in the Roman Ritual and in most editions of the Roman Breviary; and this even *under the pain of nullity*. Hence the forms hitherto peculiar to religious orders, &c., are rendered hereby practically useless.

This was decided on March 22, 1879, *and decreed by the S. Cong. Rit.*, 7 *Maii*, 1882, *ex mandato SS. D. N. Leonis PP. XIII.* (*Vide Dec. Auth.*, *No.* 444, *p.* 411.)

Though Rome has forbidden either the same priest, or different priests, having each the faculty, whether *ex uno vel diverso capite*, to give to the same sick person the Papal Benediction or Last Blessing *more than once in eodem mortis periculo*, nevertheless it is not to be

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concluded that the sick or dying man himself has right to only one Plenary Indulgence. It is true that he cannot gain the indulgence more than once, and *that* only when death ensues, as Maurel teaches in common with other writers; but many Plenary Indulgences have been granted *in articulo mortis* to those who have practised certain devotions during life, altogether independent of the ministry of the priesthood in the last moment; and each of these he has a right to try and gain.

In these cases the invocation, at least mentally, of the sacred name of Jesus, generally directed to be made, is an *essential* condition (*conditio sine qua non*) of such indulgences, should the dying person still have consciousness. (Decree 23 Sept, 1775. Dec. Auth., No. 237, p. 215.)

Three distinct Plenary Indulgences have been granted by different Pontiffs to a dying Brother or Sister of the Confraternity.

Firstly.—Julius II., in his Bull, "*Dum fructus uberes*," granted to the priests of the Order of St. Augustine the faculty of imparting the Papal Benediction *in articulo mortis*.

Secondly.—Sixtus IV. granted also a Plenary Indulgence *in articulo mortis*, empowering any priest, whether secular or regular, to give it, provided the cinctured person has said five *Paters* and *Aves*, at least, once in his life. (6th of the Kal. of Dec., 1477.)

Thirdly.—Gregory XIII., in his Bull, "*Etsi cunctæ*," also granted a Plenary Indulgence *in articulo mortis*, provided the dying Brother or Sister, being penitent and having confessed, shall piously invoke the most holy name of Jesus with the mouth, or if not able, in the heart. (25 Jan., 1582.)

As by recent legislation of the Holy See, only the Formula of Benedict XIV. can now be used. Reference may be made to any Roman Ritual for this Formula. (See page 418.)

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CHAPTER XI.

ON AUGUSTINIAN DEVOTIONS.

Our Lady of Good Counsel.

IN a small church near Scrutari, in Albania, about one hundred miles from Rome, on the other side of the Adriatic Sea, there was a miraculous picture of our Blessed Lady. During the frequent invasions of the Turks in the fourteenth and fifteenth century this was a favourite refuge for the faithful, who, in a wonderful way, experienced there the protection of the Mother of God. At last, Mahomet II. got possession of the country, and with it our Blessed Mother's sanctuary. The picture would have been destroyed, but our Lord destined it still to be a means of securing veneration for his Mother, and of drawing down blessings on her children. There was at this time a poor woman, named Petruccia, an Augustinian, at Genazzano, a town in the Campagno, twenty-four miles east of Rome. The town is beautifully situated on the slopes of a steep hill above the Rivotana river, and though it contains now the rich chapel of the Madonna of Good Counsel, one of the most famous shrines of Italy, it was then a very poor and dilapidated place. Here, however, our Blessed Lady wished a home for her devotion, and to confer her favours; so she appeared to the poor woman, and told her to rebuild the ancient church of the Augustinian fathers, for she wished to make it a sanctuary, where her miraculous picture should be venerated. Petruccia at once dedicated herself to the task with such unbounded confidence in the Blessed Virgin, that, though unprovided with resources, the foundations of the church were quickly laid. And when her resources failed, she said the picture would take possession of it, and it did it in this way:—Our Blessed Mother appeared to two souls, at Scrutari, warning them that the picture was to be removed, and asking them to accompany it. They went to the church, and while in prayer they saw

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the picture carried by angels' hands out of the church, while a column of fire and cloud went before and after it, as of old they did with the ark of the covenant. The two devout witnesses followed it to the sea shore, and saw with sorrow that the picture was being taken across the waters of the Adriatic. While gazing upon its fading outline, they were reminded that they were invited to accompany the picture, so without fear they proceeded. The waters hardened under their feet, and thus they safely followed it over land and sea, until they reached Rome. Here the picture suddenly disappeared. The two pilgrims sought it long in sorrow, until our Lady made known to them where was the new sanctuary she had chosen. The miraculous picture entered the church at Genazzano on the 25th of April, 1467. It was at vesper time, and the bells, of their own accord, rang forth a peal to welcome Mary. On entering the church, the picture was suspended, not by human hands, against the wall. It rests on the wall, yet detached from it, to this day. At the ringing of the bells, Mary gathered her children around her, who were lost in wonder at the beauty of the picture, and called it the Madonna del Paradiso. But the church had been dedicated to the Mother of Good Counsel, so the picture acquired that same name, by which it is now known and venerated in every land.

This image is still venerated in Genazzano, in the Church of the Augustinian Fathers, where, through the intercession of the most holy Virgin, many and signal favours, both spiritual and temporal, have been constantly conferred by the Divine Goodness on the faithful who visit this holy shrine. Hence, in consideration of the trustworthy and authentic character of the relations of these supernal favours, the most Reverend Chapter of the Vatican Basilica deemed it meet and becoming to place on the images of Mother and Son golden crowns; which was accordingly done on the 25th November, 1682.

Pope Benedict XIV., of blessed memory, in his apostolic letters, bearing date the 2nd July, 1753, gave

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his formal approbation to the "Pious Union," previously established in the Augustinian Church, Genazzano, in accordance with the earnest desires of the faithful, and became, moreover, a member of it himself, as can be seen from the registers. He also granted to it several perpetual indulgences, which were afterwards increased by Popes Pius VIII. and IX., the latter of whom, always tenderly devout to the most holy Virgin of Good Counsel, made a pilgrimage to her shrine in Genazzano, and on the 25th of April, 1872, desired to be enrolled a member of the "Pious Union." Finally, his Holiness Leo XIII., following the example of his lamented predecessor, the great Pius IX., desired that his august name should be also enrolled in the "Pious Union." Let the devotion of the Supreme Pontiffs be to the faithful an example and incentive.

Conditions of enrolment in the "Pious Union" of Genazzano, which must necessarily be complied with, in order to obtain the indulgences and spiritual advantages granted to the same.

1. Persons wishing to be enrolled must send their names to the Prior of the Augustinian Convent of Santa Maria, Genazzano, or to any Augustinian having the faculty to receive them.

2. The members must recite daily three Hail Marys.

3. They must keep in their homes a copy of the holy picture, and endeavour to promote devotion towards it.

4. They must either celebrate, or get celebrated, a Mass once a year, in any church, or at any altar they choose. The altar, by concession of Benedict XIV., is *privileged* for that Mass. Not being able to fulfil either of these conditions, it will suffice to receive Holy Communion.

5. The above good works must be offered up for the benefit of all the members.

Besides the Indulgences granted by the Holy See, the following are some of the spiritual advantages en-

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joyed by those members who contribute annually either 2*s.* 6*d.*, or 1*s.* 3*d.*, towards the support of the Sanctuary in Genazzano.

1. A hundred Masses are celebrated annually for living members; and every month a triduum is made and a Mass sung for them.

2. A hundred Masses are celebrated annually for defunct members; and every month a triduum is made and a Mass sung for the repose of their souls.

3. They shall enjoy the fruits of special prayers, amongst which there is a Hail Holy Queen every evening after the Litany of the B. Virgin, which is sung before the shrine, as well as other suffrages and Masses in the course of the year.

4. On the intimation of the death of a member, which must be given by the respective local President of the Pious Union, twenty Masses will be said for the repose of his soul, if his annual contribution had been 2*s.* 6*d.*, and ten, if it had only been 1*s.* 3*d.*

THE BREAD OF ST. NICHOLAS OF TOLENTINE.

On one occasion, when St. Nicholas was very ill, our Lady appeared to him, in vision, and sweetly told him to procure a little bread, and eat it moistened in water, and he would be cured. The saint did so, and he was instantly restored to health. From this fact the Blessed bread of St. Nicholas had its origin. The Church has approved a special benediction, which can be used only by members of the Augustinian Order. In virtue of two Decrees of the Holy Congregation—one of the 30th September, 1622, the other, 16th July, 1627—it is expressly prohibited to anyone unless an Augustinian, under any pretext whatsoever, to use this benediction without special faculties to do so, obtained in writing from the Father-General, for the time being, of the Augustinian Order. This faculty is easily obtained in those places in which the Order of St. Augustine is not established. This holy bread, dipped in clear

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water, was frequently used by St. Nicholas in his lifetime with the greatest success in curing the sick, especially in fevers, in extinguishing conflagrations, in allaying storms, in overcoming sorceries and witchcrafts, and all other illusions of the devil. Pope Eugene IV. gave his apostolic sanction for ever to the use of this bread, when in the Bull upon the canonisation of St. Nicholas of Tolentine, he ordered that this bread should be yearly, on the Festival of St. Nicholas, the 10th day of September, blessed and distributed at the churches, chapels, and altars of the Hermits of St. Augustine, to the people, for their use thereof upon the above occasions, &c., in manner and form here following, viz.:—

When at any time you will make use of this blessed bread, you are to say with a lively faith and sure confidence in God by the merits of this his saint, three *Paters* and three *Aves* to the honour of the Most Holy Trinity, and then the *Salve Regina*, or Hail Holy Queen, &c., to the praise and honour of the Queen of Heaven, the ever blessed Virgin Mary; and, in fine, the following anthem and oration to the honour of St. Nicholas of Tolentine, viz.:—

Ant. Nicholas, the truly poor man of Jesus Christ, a virgin chosen by God, observing perpetual obedience, hath adorned the Order of Hermits with his prodigies and miracles.

℣. Pray for us, O blessed St. Nicholas.

℟. That we may be made worthy of the promises of Christ.

Let us Pray.

GRANT, we beseech Thee, O Almighty God, that thy Church, which is illustrated with the glory of the prodigies and miracles of St. Nicholas, thy blessed Confessor, may by his merit and intercession enjoy perpetual peace and unity, through Christ our Lord. *Amen.*

If the sick person be unable to read, he should say the three Our Fathers and Hail Marys as above, adding an Our Father

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and Hail Mary, or the "Hail Holy Queen," in honour of our Lady, and an Our Father and Hail Mary, in honour of St. Nicholas.

Prayer to St. Nicholas of Tolentine.

O BRIGHTLY shining star of sanctity! splendour and boast of the Augustinian Order; our powerful protector, St. Nicholas, hear from heaven the prayers of your devoted clients. Teach us to imitate the example you gave here below of heroic virtue, to curb our passions and restrain our unruly appetites, that we may ever live in the light of divine grace, and escape the foul contagion of habitual sin. Procure for us a love of Jesus like that which filled your own sinless heart, and a tender devotion to Mary his Mother, that we may be more like you in childlike love of her. Fortify us in efforts to reach heaven, that we may be ever faithful to Jesus and Mary; and strengthen us by your prayers, to merit a share in the bright and endless joys you now enjoy, and that for eternity. *Amen.*

Litany of the Three Patrons.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Mary, our Mother, and Mother of Jesus,
Mary, our mother of consolation,
Mary, the source of our hope,
Mary, the refuge of sinners,
Mary, the guiding star of our lives,
Mary, source of strength in our weakness,
Mary, source of light in our darkness,

Pray for us.

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Mary, source of consolation in our sorrows,
Mary, source of victory in our temptations,
Mary, who leadest us to Jesus,
Mary, who keepest us with Jesus,
Mary, who redeemest us through Jesus,
Mary, Mother of consolation, our patroness,
St. Augustine, triumph of divine grace,
St. Augustine, so faithful to grace,
St. Augustine, glowing with pure love of God,
St. Augustine, filled with zeal for his glory,
St. Augustine, bright star in the firmament of the Church,
St. Augustine, so great and so humble,
St. Augustine, dauntless defender of Faith,
St. Augustine, vanquisher of heresy,
St. Augustine, prince of bishops and doctors,
St. Augustine, our father and founder,
St. Augustine, glorious patron of the confraternity,
St. Monica, devout mother of St. Augustine,
St. Monica, whose prayers won Augustine from sin,
St. Monica, whose prayers gave him to God,
St. Monica, pattern for wives,
St. Monica, model of mothers, and mother of saints,
St. Monica, exemplar of widows,
St. Monica, devoted to prayer,
St. Monica, so patient in trials,
St. Monica, so resigned in sorrow,
St. Monica, so happy in death,
St. Monica, devoted child of Mary, Mother of consolation,
St. Monica, our patroness in the confraternity,

Pray for us.

Lamb of God, who takest away the sins of the world: *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world: *Graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world: *Have mercy on us.*

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℣. Pray for us, O holy Mother of consolation.
℟. That we may be made worthy of the promises of Christ.
℣. Pray for us, O holy Father, St. Augustine,
℟. That we may be made worthy of the promises of Christ.
℣. Pray for us, O holy Mother, Monica,
℟. That we may be made worthy of the promises of Christ.

Let us pray.

O LORD Jesus Christ, Father of mercies, and God of all consolation, grant propitiously to thy servants that, joyfully venerating your most pure Mother Mary, as our Lady of Consolation, and wearing in her honour the holy Cincture, we may be consoled by her in our sorrows, and fortified in our trials through life, and dying, may merit the ineffable consolations of heaven for eternity. *Amen.*

O GOD, who by revealing to our holy Father St. Augustine the hidden secrets of thy eternal wisdom, and by enkindling in his heart glowing flames of divine charity, hast renewed in thy Church the miracle of the pillar of fire to guide thy faithful people; grant that, under his guidance, we his children may happily pass through the dangers of the world, and in the end joyously reach the unending bliss of the eternal land of promise. *Amen.*

TRIDUUM
IN HONOUR OF
Our Holy Father St. Augustine.
FIRST DAY.

DIRECT, we beseech Thee, O Lord, our actions by thy holy inspirations, &c., as at page 409.

O noble triumph of divine mercy, marvellous prodigy of divine grace, our renowned Father St. Augustine, who was led forth from the darkness of error, and guided by rays of divine light to the knowledge of eternal truth—of the supreme good, which is God. Just so much, O great doctor, and light of the Church, as thou didst for years resist and revolt against the

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authority of the Almighty, so much did God pursue you, and seek by the influence of his grace to snap asunder the iron bolts of vice, pride, and waywardness, that kept your great soul in gloom worse than the bondage of Egypt, worse than that Egyptian darkness in captivity. And when, at the command of God, by a mighty grace these fetters fell from you, and you were free—free like the eagle when from mountain summit he soars away towards the regal sun; you, O great St. Augustine, borne on the wings of love, flew to God and sang the song of your soul when you said: "Too late have I known Thee—too late have I loved Thee, O beauty, ever ancient and ever new." Look lovingly on us, O great saint, your clients, your children, and intercede for the special grace we ask. Obtain for us one ray of that celestial light which flashed on your soul of old, to dissipate the mighty darkness of our poor hearts. Obtain for us a will docile to the inspirations of grace, so that conquering the difficulties that interpose themselves between us and God, we may by grace walk securely on the edge of the terrible precipice, and reach at length the happy home where no danger, nor sin, nor sorrow shall be any more. *Amen.*

Our Father and Hail Mary, three times, with the versicle and prayer of St. Augustine, &c., as at p. 402.

SECOND DAY.

Direct, we beseech Thee, O Lord, our actions, by thy holy inspirations, &c., as at page 409.

What a magnificent spectacle, O glorious St. Augustine, did you present to heaven and earth when, regenerated by the waters of holy baptism, you were in truth born again, and began in the strength of wondrous grace a new life—no longer the slave of sensuality—no longer the captive of tyrannous pride—no longer the victim of cruel passion, but altogether changed, you gave your soul to God, and the cloudy gloom of sin gave way to the bright day of charity's beaming light in your soul. As a martyr of voluntary mortification, your humility, O great saint, became to many a flowing fountain of grace, as your pride of old had poured its flood of ruin on your soul.

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Like another Peter, one look from Jesus had roused the dormant powers of your great heart into action, and the hot tears of compunction that streamed from your penitent heart when you made that confession to the world of your wandering from your God, tell the unspeakable earnestness of your soul, and how brightly the mild light of God's love was burning there. O glorious St. Augustine, our protector and father, turn a willing ear to the heartfelt prayers of your poor and exiled children, and intercede for us with God, that He, in his mercy, may grant our special petitions. By that intense charity which burned in your soul; by that light of divine science that illumined it; by that wondrous heat that inflamed it; by that humility which, as a most precious gem, adorned it, we implore of you, O great saint and doctor, to obtain for us a tiny ray of true pure love of God, that in its light we may see the hollowness of earthly things, and feeling there's nothing true but heaven, we may strive earnestly and manfully to cling to God and his grace, and thus reach at length the eternal shore. *Amen.*

Our Father and Hail Mary, three times: the rest as on the first day.

THIRD DAY.

O glorious St. Augustine, model of penitents, and father of saints, how can we think of your generosity to that God who called you to Himself from sin, without feeling ashamed of our own tepidity and negligence; like you, we too have offended God, and provoked his terrible vengeance by repeated sin. He spares us mercifully, and yet how do we appreciate his mercy, and the time for reparation He yet gives us? From that moment, O great St. Augustine, when your heart was responsive, and you, like another Paul, came to know what the Lord would have you do, Oh! how unselfishly, how unreservedly you, like a mighty giant, devoted the transcendent powers of your great mind, the faculties of your gifted soul, to the work of God! No labour could oppress you; no difficulties discourage you, no opposition withstand, no danger daunt you; but like the brilliant sun emerging from morning mists,

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and hastening on to its meridian splendour, even so, undaunted soldier of Jesus, fearless champion of eternal truth, you in your work for God among his saints, shine like the sun, with a radiance all your own, to flash your brightness on the souls of others, and lead them to God. Oh, vouchsafe, great and glorious Augustine, our founder and father, to help us in our struggles for God; teach us to know Him, teach us to know ourselves, that in very gratitude to that bountiful God, who yet spares us, we may, heart and soul, strive to serve Him, and to keep ever alive in our souls the lamp of his grace, that when we come to die, and life looks to us like a dream, we may yet cling to the only reality about us—God—and in Him, and through Him, pass away from the shadows of life to the undying realities of that home beyond whither, even now, our Saviour Jesus, Mary our Mother, the glorious St. Monica, and you, our protector and father, great St. Augustine, call and welcome us. *Amen.*

Our Father and Hail Mary three times: the rest as on the first day.

A DEVOUT PRAYER TO OUR HOLY FATHER ST. AUGUSTINE.

O GLORIOUS Father, St. Augustine, the light and oracle of the faithful, I most fervently join with the whole Church of Christ in thanking the Almighty for having chosen thee to become a peculiar object of his love, and an everlasting monument of his tender mercies. Illustrious penitent, thy admirable conversion proves to the whole world that no crimes are too great for the God of all mercies to pardon, no heart too corrupt for his love to purify, and no obstacle too strong for his grace to overcome. Penetrated with veneration for thy virtues, I choose thee for my Father, my Protector, and my Advocate. I most humbly beseech thee to have compassion on my youth, and to protect me in those dangers which thou well knowest are attendant on my inexperienced age. O blessed victim of charity, obtain that I may seriously consecrate my heart to my Creator, and faithfully observe that great commandment of charity so deeply graven on thy

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heart. Thou wert the son of thy mother's precious tears, the conquest of her prayers, and afterwards the faithful imitator of her virtues; obtain for me the most profound respect and tender affection for my parents, gratitude for their care, and the grace to profit of the advantages which their solicitude for my eternal welfare has provided for me. I recommend to thee in a particular manner, O great saint, all those unhappy souls who are in the dreadful state of mortal sin, and conjure thee, by the unceasing tears thou didst shed over thy own wanderings, to procure them the grace of conversion, and to obtain for me such horror of sin that I may avoid it as the only real evil, and thereby merit to behold for all eternity that uncreated Beauty who was too long hidden from my view, and eternally love that infinite Goodness whom thou didst bitterly regret having loved too late. *Amen.*

Another Prayer.

WE humbly supplicate and beseech thee, O thrice blessed Augustine, our glorious Father, that thou wouldst be mindful of us poor sinners this day, daily, and at the hour of our death, that by your merits and prayers, and the merits and prayers of all the saints of your holy Order, we may be delivered from all evils, as well of soul as body, and daily increase in virtue and good works; obtain for us that we may know our God and know ourselves, that in his mercy he may cause us to love Him above all things in life and death; impart to us, we beseech thee, some share of that love with which you so ardently glowed, that our hearts being all inflamed with this divine love, and happily departing out of this mortal pilgrimage, we may deserve to praise with thee the most amiable Heart of our dearest Jesus for a never ending eternity. *Amen.*

HYMN TO ST. AUGUSTINE.

MAGNE Pater Augustine,
Preces nostras suscipe,
Et per eas conditori
Nos unire satage.

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Atque Rege gregem tuum,
Summum decus Præsulum.

Amatorem paupertatis,
Te collaudant pauperes;
Assertorem veritatis
Amant veri judices;
Frangis nobis favos mellis,
De scripturis disserens.

Quæ obscura prius erant,
Nobis plana faciens,
Tu de verbis salvatoris,
Dulcem panem conficis,
Et propinas potum vitæ,
De Psalmorum nectare.

Tu de vita monachorum,
Sanctam scribis Regulam,
Quam qui amant, et sequuntur
Viam tenent Regiam,
Atque tuo sancto ductu
Redeunt ad patriam.

Regi regum salus, vita,
Decus, et imperium,
Trinitati laus et honor
Sit per omne sæculum,
Qui concives nos adscribat
Supernorum civium. *Amen.*

A PRAYER COMPOSED BY ST. AUGUSTINE, AND RECOMMENDED TO THE DEVOTION OF ALL CHRISTIANS BY URBAN VIII.

BEFORE thy eyes, O Lord, we bring our sins, and with them compare the stripes we have received. If we weigh the evil we have done, we find what we suffer to be much less than what we deserve. What we have committed far outweighs what we endure. We feel the punishment of sin, and yet we turn not from our wilfulness in sinning. Our weakness faints under thy scourges; but our perverseness is still the same. Our diseased mind is racked with pain, and our neck is

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as stiff as ever. Our life is spent in sighs and grief; but in our actions we are not reformed. If Thou expect our amendment, we grow no better; if Thou take revenge, we are not able to subsist. When we are chastised, we acknowledge what we have done; but when thy visitation is over, we forget what we have wept for. If Thou stretch out thy hand, we promise duty; if Thou suspend thy sword, we keep not our promise. If Thou strike, we cry for pardon; and if Thou pardon, we provoke Thee again to strike. Here, O Lord, are criminals confessing their guilt; we know that unless Thou forgive Thou mayst justly destroy us. Grant, without our merit, what we ask, O Almighty Father, who out of nothing didst create us to ask Thee, through Christ our Lord. *Amen.*

Anthem. We wait in expectation of our Saviour's coming, who will reform our frail bodies according to the model of his glorious Body.

℣. Behold, the God of heaven is our Redeemer.

℟. In Him, without fear, we will put our trust.

Let us pray.

ALMIGHTY God, who, for the redemption of mankind, didst send thy only Son to take our flesh, and suffer death on the cross, we humbly pray that as our Saviour has left us here the example of his patience, He may vouchsafe to make us hereafter partakers of his glory, who liveth and reigneth one God, with Thee and the Holy Ghost, for ever and ever. *Amen.*

ANTHEM FOR THE COMMEMORATION OF ST. AUGUSTINE.

"*Salve, gemma confessorum.*"

GEM that glitterest 'mid the throng
Of the Lord's Confessors bright,
Thine the voice, and thine the tongue
Skilled to tell of heaven aright.

Scribe of life—profoundly tried
In the hidden depths of faith—
Shining like a lamp to guide
Holy Doctors on their path.

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Sacred Pontiff, crowned with blessing,
Look on us who gather here;
All with simple love confessing
Thee our guide and Father dear.

Look on us, and lead our feet
To the life that knows no closing
Where the blessed spirits meet,
Where the saints are all reposing.

PRAYER OF ST. AUGUSTINE TO OUR LORD IN HIS PASSION AND DEATH.

O MOST adorable Lord, who for the redemption of the world didst deign to be born, to be circumcised, to be rejected by the Jews, to be betrayed by Judas with a false kiss, to be bound with cords and chains, as an innocent lamb to be led to the slaughter, to be ignominiously exposed before Annas, Caiphas, Pilate, and Herod; to be accused by false witnesses, scourged, and shamefully loaded; to be defiled with spittle, crowned with thorns, beaten with blows, struck with a reed, buffeted in the face, despoiled of thy clothes, fastened with nails to a cross, and then raised upon it, and placed between two thieves; to be offered gall and vinegar to drink; and, last of all, to be pierced with a lance. Do Thou, O my Lord Jesus Christ, by the virtue of thy most holy sufferings, which Thou didst so undeservedly undergo, for the merit and in memory of thy most holy death and cross, deliver me from the pains of hell, and deign to carry me, as Thou didst the good thief who was crucified with Thee, to the kingdom of thy Father, where Thou reignest with Him and the Holy Spirit one God, world without end. *Amen.*

TRIDUUM

IN HONOUR OF

St. Monica.

(*The Triduum should commence on the 1st of May.*)

"Direct, we beseech Thee, O Lord, all our actions," &c. as at page 409.

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FIRST DAY.

O GLORIOUS St. Monica, transfixed with sorrow when you saw your beloved child Augustine living in the dark and gloomy abyss of error and vice, and straying far from the right path which leads to true felicity in the possession of God and his holy grace, hear our prayer, O afflicted mother. By that cruel sorrow which, with so much patience, thou didst bear; and by those earnest sighs and bitter tears with which thou didst appeal to God to change the heart of thy prodigal son; by thy wondrous confidence in God, which was never shaken, O grant to us, thy children, that we may, like thee, place all our trust in God, and in our trials and troubles be ever resigned to his holy will; whilst we ask thee, O glorious mother St. Monica, to supply for us our special needs, we here earnestly ask you to pray for the erring children of Jesus, so many Augustines, straying from God and hurrying to ruin. Let that earnest prayer of thine go forth once more for us and for sinners, that we may live in the light of divine grace, and be united again hereafter to bless the bounty of a loving God for eternity. *Amen.*

Our Father and Hail Mary, three times, with the versicle, Pray for us, &c., and prayer to St. Monica, as at page 417.

SECOND DAY.

Direct, we beseech Thee, etc., as on page 409.

O glorious mother, St. Monica, who, despite the many means you employed to accomplish the conversion of your son Augustine seemed fruitless, though for a long time God Himself appeared deaf to your earnest prayer and unmoved by your ever-flowing tears, didst never lose confidence in obtaining the long-sought grace for Augustine. Thou didst lovingly and tenderly admonish thy erring son; thou didst watch over him ever with all a mother's love, and, fearless of danger and heedless of fatigue, follow him from place to place in his weary and wayward wanderings; in a word, all that a mother's tender love could suggest, all that a mother's anxious solicitude could inspire, all that a

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wondrous prudence and true wisdom could dictate, you, O great St. Monica, cheerfully did to effect the return to God of your first-born and darling child. By all these generous efforts, so happily crowned in the end, hear, O mother, the petitions we make thee. Pray for us, too, and pray especially for those who are unmindful of and ungrateful to God. To thee, O dearest mother, we are specially dedicated; look upon us, then, as thy children, and win for us the grace we need. Regard mercifully the most destitute amongst us, that sin being diminished, the number of the faithful may increase, and greater glory may be given to Him who is the best of friends, the truest of benefactors, our first beginning and last end, the source of all our hope, our Saviour, our God. *Amen.*

Our Father and Hail Mary three times; the rest as above.

THIRD DAY.

Direct, we beseech Thee, etc., as on page 409.

O glorious mother St. Monica, who can conceive the consolation that abounded in thy heart, so long the home of brooding sorrow, when you saw your child Augustine rising in the light of grace and giving himself generously to God; when you folded your converted son in your arms, and tears of very joy streamed forth to tell the glowing jubilee of your heart. Oh, how in that moment God in his mercy recompensed your years of sorrow and anxiety, your long and weary days of racking suspense. It was impossible that a child of tears like yours should perish; and when your son Augustine heard the call of God, he obeyed it; and his life and his deeds flung a lustre all their own on you, St. Monica. O fortunate mother, twice mother of thy child, deign to listen to our prayers and present our petitions to God; look lovingly, and with all a mother's interest on us assembled here, under thy protection, to honour you. We love you; let us become, as St. Augustine of old, the objects of thy maternal love. Pray that we, too, like St. Augustine, may have strength to cling to God, and triumph over sin and temptation. By thy prayers break the fetters of sin that hold in cruel

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bondage the souls of thy sinful children in this world. O mother, pray that the miracle of grace in the heart of Augustine may again and again be repeated in these days of universal sin, and that the erring children of Jesus may be led back to the fold; that, united here on earth, we may securely go through the dangers of life and be united with thee, our mother, in heaven for ever. *Amen.*

Our Father and three Hail Marys, the rest as above.

Verses to St. Monica.

By Father Russell, S.J.

AMONG the sainted matrons whom we honour
With Mass and matin song,
One draws the gaze of filial love upon her
From all the throng.
Next to St. Anne, the Blessed Virgin's mother,
I prize St. Monica o'er ev'ry other.

Great is the glory of Augustine—high
His place on earth, in heaven.
But if St. Monica, with prayer and sigh,
Less hard had striven
To bring the child forth to his truer birth,
What were his fame in heaven, and e'en on earth?

His father's name to us is nothing strange—
"*Patrick*," but, ah! no saint.
Saint surely she, who all so soon could change,
That pagan taint—
Who wept and prayed, and suffered till she won,
Her heathen husband, her half-heathen son.

Have you not seen them sitting on the beach?
The younger face less fair—
They talk not, 'tis society for each
The other's there—
Hands interlaced, deep eyes upturned in thought:
Their hearts bless God, whose grace the change hath wrought.

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Hid in her son, yet many a touching trace
In Austin's page we find,
Which shows her like to him not more in face
Than royal mind.
Another item for the common story—
How large a mother's part in hero's glory.

St. Monica, still many a mother shares
Thy strong maternal faith,
Still sheds such bitter tears, still breathes such prayers,
To save from death
Some soul perchance from all hearts else exiled,
As vile or wicked, yet *her* child, *her* child!

Pray for the wretched mothers who this hour
Weep for the doubly dead,
Weep for the cherished wanderer, and shower
Tears on *his* head
Whose faults and sins would weary out all others,
Save the meek Heart of Jesus, or a *mother's*.

When thou hadst longer been away from earth
Than she (God rest her!) yet
Who did far more for me than give me birth,
Whose cheek was wet
With tears less bitter (God be thanked!) than thine,
Austin asked prayers for thee—and I for mine.

Be *Monicas*, oh, mothers! pray and weep,
Send ceaseless sighs to heaven,
That ye for heaven and God secure may keep
Whom God has given.
Love them, but save their souls at any cost—
"*The child of holy tears cannot be lost.*"

NOVENA
IN HONOUR OF
Our Mother of Consolation.

THE Feast of Our Mother of Consolation, the special feast of the Confraternity of the Cincture, occurs on the Sunday within the octave of the Feast of St. Augustine; accordingly, the Novena should begin nine days before the Festival.

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The special devotions of the Novena should be recited by the members in the Lady Chapel, or before our Lady's Altar, which should be suitably decorated for the occasion.

These devotions may be recited in common at any hour appointed. They are also suitable for private devotion.

FIRST DAY.

Direct, we beseech Thee, O Lord, all our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from Thee, and by Thee be happily ended: through Christ our Lord. *Amen.*

Hail, Holy Queen! We salute thee, O Queen of Heaven and Earth, O Mother of Consolation. Remembering the vast power with which Jesus our God, thy Son, has blessed thee, we rush to thy protection as the source of all our true consolation, for in thy hands are all graces. Yes, O great Queen of Angels, and of men, after the trials and sorrows of this weary pilgrimage, this vale of tears, you can console us, thy children, with that glory of which you are the dispensatrix, with the joys of that paradise of which you are the gate. Which of us can doubt it, when with full and grateful hearts we call to mind the privilege that is ours, of wearing your holy Cincture—the pledge of our efforts to love thee, and the sign, in some way, of our predestination to heaven. These poor efforts of ours, we know full well, dearest Mother, are seconded by your more than maternal care, are perfected by your motherly help. Deign, then, O Mother, to listen to your children's prayer, and grant us the grace we ask in this Novena. And as you gave the Cincture to the poor robber, in your flight into Egypt, as several holy fathers say, and he was saved, and went with your Divine Son to paradise; so, O Mother of Consolation, aid us, that we, thy Cinctured children, yet through life robbers of the gifts of God, may reach, under your care and protection, that home of eternal rest, where we may in joy unending bless thy Divine Son, and you, our Mother, for eternity. *Amen.*

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Hail Mary, *three times*, and O Mary, our Mother of Consolation, pray for us thy children.

The Litany of the Blessed Virgin should then be sung or recited (page 76), and in conclusion the prayer of St. Bernard, as at page 58.

SECOND DAY.

Direct, we beseech Thee, &c., as on first day.

Mother of Mercy, with tenderest affection we, thy children, invoke thee. O Mother of Consolation, Mother of Mercy, thou art truly our Mother, though we are ungrateful and miserable sinners. By permitting us to wear thy holy Cincture thou hast especially adopted us thy favoured children. Let us then say with the great St. Bernard, who are the children of the Mother of Mercy, if not the miserable? Thou art the Mother of Jesus, and He who gave his life lovingly for us is all mercy. Be, then, to us, O Mother, our true consolation; enable us to avoid sin, the source of all misery. Hear our prayers, and obtain for us the graces we ask by this Novena. Obtain for us true sorrow for our sins, and pardon of them; open to us the gates of Mercy, that by virtue of the Precious Blood of thy Son, we may live in the light of divine grace, and guided and guarded by thee, find thee in the last moments of struggle at death, and for all eternity, our true Mother of Consolation.

Hail Mary, *three times*, and the rest as on first day.

THIRD DAY.

Our Life, our Sweetness, and our Hope. We invoke thee, O Mother of Consolation, our life, our sweetness, and our hope. O Mother most amiable, O Queen most potent, we are the unhappy children of that earthly mother who brought us forth in sin, heirs to a legacy of sorrows, trials, and remorse. In you, O Mother, we place all our hopes of consolation; for, as co-redemptress of the human race, in dark and grievous sorrows, in deep and bitter grief, thou didst bring us forth to the life of grace, when, as thy Son lay dying for us, thou didst stand at the foot of the terrible cross. Thou art, then, our life, thy loving care is ever over us.

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turning the cruel trials of our warfare into sweetness. Thy power and love that brings it into action on our behalf are the bases upon which our hope reposes. Earnestly, then, O Mother, we thy children appeal to you; vouchsafe to us the grace we ask in this Novena; and above all, O Mother of Consolation, O second Eve, who repaired the ruin of the first, restore us to and preserve us in the true life of grace, the true tranquillity of peace, the secure hope of glory. *Amen.*

Hail Mary, *three times*, the rest as on first day.

FOURTH DAY.

To thee do we cry, poor exiled children of Eve; to thee do we sigh, mourning and weeping in this valley of tears. Behold us, the exiled children of Eve, O Mother of Consolation, weeping and lamenting like the exile of Israel by the ruins of Babylon. To you, O Mother, we have recourse, like Esther of old; intercede for your poor banished children with the mighty King of all creation, who, too, calls you Mother. By the God-like love He, thy God and thy Child, bears thee, procure for us the graces we particularly ask in this Novena. O Mother of Consolation, ask for us, thy Cinctured children, that as Elias, girt with his leathern Cincture, obtained copious rain from heaven, for the parched and barren land of Israel, so thou wouldst concede to us true tears of compunction, to bewail our sins and ingratitude, and to the barren soil of our flinty hearts a plenteous rain of fertilising grace, that our exile here in this valley of tears may be but a time of trial, to make us more worthy of one of the mansions in the Kingdom of God's endless glory. *Amen.*

Hail Mary, *three times*, and the rest as on first day.

FIFTH DAY.

Turn, then, most gracious advocate. Turn a loving regard towards thy frail and erring children. We are guilty of crime and ingratitude towards the great Almighty God, who created, redeemed, and ever loved us. We have, therefore, great need of an advocate; and whom, O Mother of all Consolation, who could

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better discharge this office on our behalf than you, O Refuge of Sinners. Thou, O Mary, art our true consolatrix, because thou art the Mother of our eternal Judge, and better able to plead our cause, and appease his anger, than Abigail of old to appease the anger of King David. Refuse not, O Mother, to plead the cause of thy devoted children. Lift up for us that voice that won paradise for the penitent thief, exert on our behalf that appeasing power which has peopled heaven with thy children. Turn a favourable ear, O Mother of Consolation, to the special prayer of our Novena; and when we stand arraigned before thy Son for judgment, let thy love on behalf of thy Cinctured children plead for mercy, and win for us, with all our frailty, that prize of eternal life, purchased for us by the Precious Blood of thy Son. *Amen.*

Hail Mary, *three times*, and the rest as on first day.

SIXTH DAY.

Thine eyes of mercy towards us. O Mother of Consolation, happy the child upon whom is ever turned the vigilant, solicitous look of a loving mother. By a special grace, O Mary, in this Confraternity thou hast adopted us as thy especial children; therefore as Jesus, thy Son, looked lovingly from the Cross even on the vile wretches who mocked Him, and mercifully prayed for those who crucified Him; even so, O Mary our Mother, console us with thy looks of tender love, and pray to thy Son for the special grace we ask by this Novena. Assist us, O powerful Queen of creation, as thou didst assist our holy Father, St. Augustine, who rose up in the strength of grace from sin, and wearing your holy Cincture was guarded and protected by you, rendered victorious over sin, and faithful to grace, gave himself generously to God, and became a great Saint and a great Doctor. Assist us, too, O Mother of Consolation, in the battle of life; be our armour and defence against our unseen foes, that we may triumph in the end, and merit the rewards of eternal life. *Amen.*

Hail Mary, *three times*, the rest as on first day.

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SEVENTH DAY.

And after this our exile, show unto us the blessed fruit of thy womb, Jesus. O most holy Mother of God, thou wert destined from eternity to show forth the dawn of the coming Redemption, and as Mother of the world's Redeemer to cherish in thy bosom the Babe of Bethlehem, thy Son, Jesus. O Mary, our Mother, teach us to love Him; and as thou didst fill the hearts of the Shepherds and the Magi with love of Him, when kneeling they adored their Redeemer reposing in thy arms, deign, O Mother of Consolation, to show us the fountains of true love of God, that we may drink deeply and be filled with holy love. Through the merits of thy Son procure for us the graces we petition for in this Novena, and vouchsafe to us thy children that as Judith, girt with a Cincture of old, triumphed over Holofernes, so we, too, strengthened by grace, fortified by your protection in the hour of our greatest weakness, at the moment of death may triumph over hell, and by final perseverance reach the unending bliss for which the Almighty made us. *Amen.*

Hail Mary, *three times*, the rest as on first day.

EIGHTH DAY.

O clement, O pious. O holy Mother of Consolation, behold at thy feet thy poor, frail children who come in their sorrows, and in their needs find consolation and relief from you, most clement, most pious Mother. Like the child in its dangers, in its wants, we rush confidently to you, our Mother, because we know the clemency and tenderness of your Immaculate Heart. Confidently, then, do we, thy children, ever mindful of your love, ask for the special graces we seek from thy bounty through this Novena. You are, O Mother of Consolation, a celestial Samaritan to your children on the weary highroad of life. Despoiled by robbers, beaten and bruised, we are of ourselves unable to journey on to our eternal home. Come to us, O Mother, with thy multitudinous gifts of grace; lift us from weakness into strength; second that great grace by others, to enable us to wear our Cincture worthily, and bearing it as an outward mark of our love of you; teach us truly to love you, faith-

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fully to serve thy Divine Son, that at the end of this weary pilgrimage, closing our eyes for ever on this deceitful world, we may open them to the light and grandeur of your own eternal home. *Amen.*

Hail Mary, *three times*, the rest as on first day.

NINTH DAY.

O sweet Virgin Mary. Our Mother of Consolation! what confidence does not thy sweet name inspire. O Mary, our Mother, teach us to love thee, and, as we love thee, to try and imitate thy transcendent virtues. You know, O Mother, our frailty and weakness, that we are powerless without grace, to love Jesus, or serve thee. O sweet Virgin Mary, help thy children to practise that virtue of holy purity, which was such an ornament to thy Immaculate Heart. From the abyss of weakness we call on thee lovingly, O sweet Virgin Mary; and while we proclaim to heaven and earth that we glory in being called thy children, procure for us, O Mother, the graces we most need, and obtain the special prayers of this Novena. Again, O Mother of Consolation, we renew our promises of fidelity to Jesus and to thee; and when we gather round the altar to celebrate with loving hearts thy feast, and be nourished by the Body and Blood of thy Divine Son, O Mary, our true Mother of Consolation, deign to bless thy poor children at that solemn moment so like to thee in the Sacramental indwelling of thy Son in our hearts. O Mary, our loving Mother of Consolation, hear the prayers our poor hearts may breathe; bear them to thy Son, and bless thy children with the graces we need; that, consoled by your Motherly care, and fortified by your maternal protection we may be faithful to the end, and be for all eternity a joy to the Sacred Heart of Jesus and a gladness to the Immaculate Heart of our Mother of Consolation. *Amen.*

Hail Mary, *three times*, the rest as on first day.

PRAYER TO BE SAID ON THE FEAST OF OUR MOTHER OF CONSOLATION.

O pure and Immaculate Virgin, only refuge of miserable sinners, strength of the weak, and true Mother of

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Consolation to the afflicted. Humble and confused at the sight of our sins and at the dark vision of our ingratitude, which render us deformed and loathsome before the spotless purity of God's matchless sanctity, the sinlessness of your own Immaculate Heart—before the bright and glowing innocence of the angels and saints—we prostrate ourselves in loving sorrow before you, O Mother of Consolation. Vouchsafe, our great Protectress and Advocate, to look with tender pity on your sinful, but faithful children. We are yours, O Mother of Consolation, and by a double title of justice and of choice. Thou art our Mother, and may claim us as thy children; we choose you as our Mother from very love, and without compulsion. This Cincture which we wear is the emblem of our dependence on thee. O Mother of Consolation, accept the unreserved oblation we make of all we are and have to thee. Cherish us as thy little ones, that through life we may ever find thee a Mother of Consolation. Through the merits of our holy Father St. Augustine, and our holy Mother St. Monica, make us worthy of the great gift of fortitude, of justice, of chastity, of faith, and of charity, which in thy holy Cincture is symbolised; that faithfully serving thy Son and thee, thy consolation shall still be with us when we come to die, to brighten the sorrows of the last hour, and by victory lead to bliss, to bless Jesus and thee for all eternity. *Amen.*

O Mother of God, Mother of Consolation, and my most dear Mother! who art sensible of my miseries and infirmities, my poverty and distress, my mourning and sighs, look on me, and have compassion on me; and as now, having a distaste for the bitter waters of this sea of tears, I am endeavouring to pass through the thorny passage of this tiresome pilgrimage to the reviving spring of divine grace. Deign, therefore, O heavenly Consolatrix, to refresh me who, like a famished hart, seeking to alleviate his thirst at some limpid stream, make my approaches to the refreshing draughts of thy celestial blessings; wherefore, most gracious Queen, I make thee an offering of my whole heart, confessing that it is through thee I receive the many favours God is pleased

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to confer on me; and I beseech thee that, through the charity wherewith you love your Divine Son, Jesus, and through that love which moved thee to enrol me as thy servant, how unworthy soever of that favour, to obtain for me the full remission of my sins, an increase of faith, hope, and love, the perfect accomplishment of God's will in all that concerns me, and finally a happy death; at which period let the light of your sweet countenance shine upon me, and protect me from my inveterate foes, and the rigours of Divine Justice, that under your guidance I may arrive at the fountain of everlasting life, the country of eternal brightness, and the vision of the Divine presence and glory, to sing for ever in your company the everlasting praises of my God, and love Him without end. *Amen.*

VISITATION OF THE SICK.

When any Brother or Sister of our Holy Confraternity falls into any danger of death, the Rev. Director, or some Member of the Council should be immediately informed of it, in order that the consolations of religion may be afforded to the sick member.

In his visitation of the sick, if the Director sees that it is a case in which the Last Blessing can, and should be given; or if he wishes to console by prayer the infirm Brother or Sister, he may sprinkle the sick person with holy water, and pray as follows:—

Remember not, Lord, our offences, nor those of our parents; and take not revenge of our sins.

(*Here recite the psalm, "Miserere," on page* 232).

Remember not, &c., as above.

℣. Save, O Lord, this thy creature.

℟. Who puts his [*or her*] trust in Thee.

℣. Show him [*or her*], O Lord, thy mercy.

℟. Grant him [*or her*] salvation in Thee.

℣. Pray for him [*or her*], O Holy Mother of Consolation,

℟. That he [*or she*] may be made worthy of the promises of Christ.

℣. Pray for him [*or her*], O Holy Father, St. Augustine,

℟. That he [*or she*] may be made worthy, &c.

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℣. Pray for him [*or her*], O Holy Mother, Monica.
℟. That he [*or she*] may be made worthy, &c.
℣. Lord, hear my prayer,
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us Pray [*standing*].

SHOW, O Lord, to this thy creature, thine ineffable mercy, out of thy clemency, so as to cleanse him [*or her*] from all sins, and deliver him [*or her*] from the punishment which he [*or she*] may deserve for them.

Almighty and Eternal God, who out of the abundance of thy love doth exceed both the merits and desires of thy supplicants, pour down upon this thy creature thy mercy, forgiving what the conscience is in dread of, and granting what prayer doth not assume.

We beseech Thee, O Lord, that the intercession of the Blessed and ever glorious Virgin Mary, Mother of Consolation, may protect this thy servant, and lead him [*or her*] to life everlasting. Attend, O Almighty God, to his supplications, and, by the intercession of our Holy Father, St. Augustine, thy Confessor and Bishop, grant of thy benignity, the effect of thy mercy to him whom Thou hast indulged with the confidence of thy promised assistance.

O God, the Comforter of the sorrowful, and salvation of those who hope in Thee, who hast mercifully received the pious tears of the blessed Monica in the conversion of her son, Augustine, grant this, thy servant, by the intercession of both the one and the other, to deplore his sins, and to obtain the indulgence of thy grace: through Christ our Lord, who with Thee and the Holy Ghost, liveth and reigneth, world without end. *Amen.*

(*If the Benediction "in articulo mortis" is to follow, the priest will use the Formula of Benedict XIV., as under; and before leaving the sick Brother or Sister, he should remind him* [*or her*] *that Gregory XIII. has also granted a Plenary Indulgence for invoking the Sweet Name of Jesus, either with the tongue or with the heart, at the point of death.*)

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BENEDICTIO IN ARTICULO MORTIS.

(*Juxta formulam Benedicti XIV.*)

Sacerdos dicat:

℣. Adjutorium nostrum, &c.
℟. Qui fecit, &c.
℣. Ne reminiscaris, Domine, delicta famuli tui (*vel, ancillæ tuæ*) neque vindictam sumas de peccatis ejus.
℣. Kyrie eleison.
℟. Christe eleison.
℟. Kyrie eleison.
℣. Pater noster (in silentio).
℣. Et ne nos inducas, &c.
℟. Sed liberas, &c.
℣. Salvum fac servum tuum (*vel, ancillam tuam*).
℟. Deus meus, sperantem in Te.
℣. Domine, exaudi, &c.
℟. Et clamor, &c.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

Oremus.

CLEMENTISSIME Deus, Pater misericordiarum, et Deus totius consolationis, qui neminem vis perire in Te credentem, atque sperantem; secundum multitudinem miserationum tuarum respice propitius famulum tuum (*vel, ancillam tuam*) N. quem, tibi vera fides et spes christiana commendant. Visita eum (*vel, eam*) in salutari tuo, et per Unigeniti Tui passionem et mortem, omnium ei delictorum suorum remissionem, et veniam clementer indulge: et ejus anima in hora exitus sui te Judicem propitiatum inveniat, et in sanguine Filii Tui ab omni macula abluta, transire ad vitam mereatur perpetuam. Per eundem Christum Dominum Nostrum. *Amen.*

Tum dicto ab uno adstantibus, "Confiteor"—*Sacerdos dicat,* "Misereatur," &c. *Deinde:*—

DOMINUS Noster Jesu Christus, Filius Dei vivi, qui beato Petro Apostolo suo dedit protestatem legandi atque solvendi; per suam piissimam misericordiam recipiat Confessionem tuam, et restituat tibi stolam primam, quam in Baptismate recepisti; et ego,

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facultate mihi ab Apostolica Sede tributa, Indulgentiam Plenariam, et remissionem omnium peccatorum tibi concedo. In nomine Patris, ✠ et Filii, et Spiritus Sancti. *Amen*

PER sacrosanctæ humanæ reparationis mysteria, remittat tibi omnipotens Deus omnes præsentis et futuræ vitæ pœnas, paradisi portas aperiat, et ad gaudia sempiterna perducat. *Amen.*

Benedicat te omnipotens Deus, Pater, ✠ et Filius, et Spiritus Sanctus. *Amen.*

GENERAL ABSOLUTION OF THE CINCTURED.

Instead of the old form of General Absolution, the following is the *valid* formula to be used by Regulars and Seculars when imparting the "Indulgenced Blessing," agreeably to this privilege granted for twice in the life, by Julius II. and Sixtus IV (See Nos. (37) and (41), pages 40 and 41.)

FORMULA BENEDICTIONIS CUM INDULGENTIA PLENARIA PRO TERTIARIIS SÆCULARIBUS.

Ant. Intret oratio mea in conspectu tuo, Domine; inclina aurem tuam ad preces nostras; parce, Domine, parce, populo tuo, quem redemisti sanguine tuo pretioso, ne in æternam irascaris nobis.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster.

℣. Et ne nos inducas in tentationem.
℟. Sed libera nos a malo.
℣. Salvos fac servos tuos.
℟. Deus meus, sperantes in Te.
℣. Mitte eis, Domine, auxilium de Sancto.
℟. Et de Sion tuere eos.
℣. Esto eis, Domine, turris fortitudinis.
℟. A facie inimici.
℣. Nihil proficiat inimicus in nobis.
℟. Et filius iniquitatis non apponat nocere nobis.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat,
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

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Oremus.

Deus, cui proprium est misereri semper, & parcere, suscipe deprecationem nostram, ut nos, & omnes famulos tuos, quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

Exaudi, quæsumus Domine, supplicum preces, & confitentium tibi parce peccatis, ut pariter nobis indulgentiam tribuas benignus & pacem.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende; ut simul nos, & a peccatis, omnibus exuas, & a pœnas, quas pro his meremur, eripias.

Deus, qui culpa offenderis, pœnitentia placaris, preces populi tui supplicantis propitius respice, & flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte. Per Christum Dominum nostrum. *Amen.*

Dicto deinde "Confiteor," &c., "Misereatur," &c., "Indulgentiam," &c. *sacredos prosequitur:—*

Dominus Noster Jesus Christus, qui beato Petro Apostolo dedit potestatem ligandi atque solvendi, ille vos absolvat ab omni vinculo delictorum, ut habeatis vitam æternam et vivatis in sæcula sæculorum. *Amen.*

Per sacratissimam Passionem et mortem Domini Nostri Jesu Christi, precibus et meritis Beatissimæ semper Virginis Mariæ, Beatorum Apostolorum Petri et Pauli, Beati Patris Nostri, Augustini et omnium sanctorum, auctoritate a Summis Pontificibus mihi commissa, plenariam indulgentiam omnium peccatorum vestrorum vobis impertior. In nomine Patris ✠ et Filii et Spiritus Sancti. *Amen.*

Si hæc indulgentia immediate post sacramentalem absolutionem impertiatur, reliquis omissis, sacerdos absolute incipiat a verbis: "Dominus Noster Jesus Christus," &c., *et ita prosequatur usque ad finem, plurali tantum numero in singularem immutato.* (Dec. auth. p. 412 to 415.)

N.B.—For the Papal Benediction ("super populum," and "in articulo mortis") only the Formulas prescribed by Benedict XIV. can now be validly and licitly used.

LAUS DEO SEMPITERNA.

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THE

Epistles and Gospels

FOR ALL THE

SUNDAYS AND PRINCIPAL FESTIVALS THROUGHOUT THE YEAR.

FIRST SUNDAY OF ADVENT.

EPISTLE. *Rom.* xiii. 11–14. *Brethren:* Know, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past and the day is at hand: let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ.

GOSPEL. *Luke* xxi. 25-33. *At that time:* Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For the powers of the heavens shall be moved; and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads, because your redemp-

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tion is at hand. And he spoke to them a similitude. See the fig-tree and all the trees, when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

SECOND SUNDAY OF ADVENT.

EPISTLE. *Rom.* xv. 4–13. *Brethren:* What things soever were written, were written for our learning, that through patience and the comfort of the scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: "Therefore, will I confess to thee, O Lord, among the Gentiles, and will sing to thy name." And again, he saith: "Rejoice, ye Gentiles, with his people." And again, "Praise the Lord, all ye Gentiles; and magnify him, all ye people." And again, Isaias saith: "There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope." Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, and in the power of the Holy Ghost.

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GOSPEL. *Matt.* xi. 2–10. *At that time:* When John had heard in prison the works of Christ, sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went ye out into the desert to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went ye out to see? A Prophet? Yea, I tell you, and more than a Prophet. For this is he of whom it is written: "Behold, I send my angel before thy face, who shall prepare thy way before thee."

THIRD SUNDAY OF ADVENT.

EPISTLE. *Philip.* iv. 4–7. *Brethren:* Rejoice in the Lord always; again, I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous: but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

GOSPEL. *John* i. 19–28. *At that time:* The Jews sent from Jerusalem Priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny; and he confessed: I am not the Christ. And they asked him: What

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then? Art thou Elias? And he said: I am not. Art thou the Prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, *Make straight the way of the Lord*, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet? John answered them, saying: I baptize with water; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT.

EPISTLE. 1 *Cor.* iv. 1–5. *Brethren:* Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required amongst the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of any thing: yet I am not hereby justified; but he that judgeth me is the Lord. Therefore, judge not before the time till the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsel of hearts: and then shall every man have praise from God.

GOSPEL. *Luke* iii. 1–6. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod Tetrarch of

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Galilee, and Philip his brother Tetrarch of Iturea and the country of Trachonitis, and Lysanias Tetrarch of Abilina, under the high priests Annas and Caiphas, the word of the Lord came to John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the words of Isaias the prophet: "A voice of one crying in the wilderness: Prepare ye the way of the Lord; make straight his paths. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain, and all flesh shall see the salvation of God."

CHRISTMAS-DAY.

FIRST MASS. AT MIDNIGHT.

EPISTLE. *Tit.* ii. 11–15. *Dearly beloved:* The grace of God our Saviour hath appeared to all men. Instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly, in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

GOSPEL. *Luke* ii. 1–14. And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And

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Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David; to be enrolled with Mary, his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not, for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will.

SECOND MASS. AT BREAK OF DAY.

EPISTLE. *Tit.* iii. 4–7. *Most dearly beloved:* The goodness and kindness of God our Saviour appeared: not by the works of justice which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we may be heirs, according to hope of life everlasting

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GOSPEL. *Luke* ii. 15–20. *At that time:* The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary, and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard, and seen as it was told unto them.

THIRD MASS. IN THE DAYTIME.

EPISTLE. *Heb.* i. 1–12. God, who at sundry times, and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world: who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high: being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time: "Thou art my Son; to-day have I begotten thee?" And again: "I will be to him a Father, and he shall be to me a Son?" And again, when he bringeth in the first begotten into the world, he saith: "And let all the angels of God adore him." And to the angels indeed he saith: "He that maketh his angels spirits, and his ministers a flame of fire." But to the Son: "Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy

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kingdom. Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And: "Thou in the beginning, O Lord, didst found the earth, and the works of thy hands are the heavens. They shall perish, but thou shalt continue: and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed: but thou art the selfsame, and thy years shall not fail."

GOSPEL. *John* i. 1–14. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God—to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And *the Word was made flesh*, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

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SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

EPISTLE. *Gal.* iv. 1–7. *Brethren:* As long as the heir is a child, he differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed by the father. So we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law, that he might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: *Abba*, Father. Therefore now he is not a servant, but a son. And if a son, an heir also through God.

GOSPEL. *Luke* ii. 33–40. *At that time:* Joseph and Mary the mother of Jesus were wondering at those things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold, the child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving day and night. Now she at the same hour coming in, confessed to the Lord, and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

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And the child grew, and waxed strong, full of wisdom, and the grace of God was in him.

THE CIRCUMCISION.

EPISTLE. *Tit.* ii. 11–15. *Dearly beloved:* The grace of God our Saviour hath appeared to all men. Instructing us that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

GOSPEL. *Luke* ii. 21. *At that time:* After eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb.

THE EPIPHANY.

LESSON. *Isaias* lx. 1–9. Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart

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shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSPEL. *Matt.* ii. 1–12. When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the east to Jerusalem, saying: "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to adore him." And Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: "In Bethlehem of Juda." For so it is written by the prophet: "And thou Bethlehem in the land of Juda art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel." Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them, and sending them into Bethlehem, said: "Go, and diligently inquire after the child, and when you have found him bring me word again, that I also may come and adore him." Who having heard the king, went their way; and behold the star which they had seen in the east went before them until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, *and falling down they adored him;* and opening their treasures, offered him gifts, gold and frankincense and myrrh. And having received an answer in sleep, that they

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should not return to Herod, they went back another way into their own country.

FIRST SUNDAY AFTER EPIPHANY.

EPISTLE. *Rom.* xii. 1-5. *Brethren:* I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office, so we, being many, are one body in Christ, and every one members of one another in Jesus Christ our Lord.

GOSPEL. *Luke* ii. 42-52. *At that time:* When Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast. And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him they wondered. And his mother said to him: Son, why hast thou done so to us? Behold, thy father and I have sought thee sorrowing. And

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he said to them: How is it that you sought me? Did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

SECOND SUNDAY AFTER EPIPHANY.

LESSON. *Acts* iv. 8-12. *In those days:* Peter being filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear; if we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. "This is the stone which was rejected by you the builders, which is become the head of the corner." Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

GOSPEL. *John* ii. 1-11. *At that time:* There was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? my hour is not yet come. His mother said to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the

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purifying of the Jews, containing two or three measures a piece. Jesus saith to them: fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward called the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and manifested his glory, and his disciples believed in him.

THIRD SUNDAY AFTER EPIPHANY.

EPISTLE. *Rom.* xii. 16. *Brethren:* Be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you, having peace with all men. Not revenging yourselves, my dearly beloved, but give place unto wrath. For it is written: "Revenge to me, I will repay," saith the Lord. But, "if thy enemy be hungry, give him to eat: if he thirst, give him to drink: for doing this thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good."

GOSPEL. *Matt.* viii. 1–13. *At that time:* When Jesus was come down from the mountain, great multitudes followed him. And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying: I will, be thou

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made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man, but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under me soldiers; and I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard this, he marvelled, and said to them that followed him: Amen, I say to you, I have not found so great faith in Israel. And I say unto you that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY AFTER EPIPHANY.

EPISTLE. *Rom.* xiii. 8–10. *Brethren:* Owe no man anything, but to love one another; for he that loveth his neighbour hath fulfilled the law. For "Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet:" and if there be any other commandment, it is comprised

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in this word, "Thou shalt love thy neighbour as thyself." The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

GOSPEL. *Matt.* viii. 23–27. *At that time:* When Jesus entered into a boat his disciples followed him, and behold a great tempest arose in the sea, so that the ship was covered with waves: but he was asleep. And his disciples came to him, and awakened him, saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

FIFTH SUNDAY AFTER EPIPHANY.

EPISTLE. *Col.* iii. 12–17. *Brethren:* Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so you also. But above all these things have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

GOSPEL. *Matt.* xiii. 24–30. *At that time:* Jesus spoke this parable to the multitude, saying:

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The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him: Sir, didst thou not sow good seed in thy field? from whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest while you gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

EPISTLE. 1 *Thess.* i. 2-10. *Brethren:* We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father; knowing, brethren beloved of God, your election. For our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost; so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Mace-

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donia and in Achaia, but also in every place, your faith, which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom he raised up from the dead), Jesus who hath delivered us from the wrath to come.

GOSPEL. *Matt.* xiii. 31–35. *At that time:* Jesus spoke to the multitude this parable: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. Which indeed is the least of all seeds; but when it is grown up it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitude, and without parables he did not speak to them; that the word might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables, I will utter things hidden from the foundation of the world."

If there be not six Sundays between the Epiphany and Septuagesima, what remain are omitted, and taken in between the twenty-third and the last Sunday after Pentecost.

SEPTUAGESIMA SUNDAY.

EPISTLE. 1 *Cor.* ix. 24, *and* x. 1. *Brethren:* Know ye not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things;

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and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become a castaway. [Chap. x. 1–5.] For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized in the cloud and in the sea: and did all eat the same spiritual food: and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ.) But with the most of them God was not well pleased.

GOSPEL. *Matt.* xx. 1–16. *At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard said to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first also came,

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they thought that they should have received more: and they also received every man a penny. And receiving it, they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine and go thy way. I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

SEXAGESIMA SUNDAY.

EPISTLE. 2 *Cor.* xi. 19–33. *Brethren:* You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein, if any man dare (I speak foolishly), I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise): I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck: a night and a day I was in the depth of the sea. In journeying often, in perils of water, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the

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city, in perils in the wilderness, in perils in the sea, in peril from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without; my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. [Chap. xii. 1–9.] If I must glory (it is not expedient indeed), but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years age (whether in the body, I know not, or out of the body, I know not, God knoweth), such an one rapt even to the third heaven. And I know such a man (whether in the body or out of the body, I cannot tell, God knoweth), how he was caught up into paradise, and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing I thrice besought the Lord that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity.

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Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL. *Luke* viii. 4–16. *At that time:* When a very great multitude was gathered together, and hastened out of the cities to meet Jesus, he spoke by a similitude. A sower went out to sow his seed; and as he sowed some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it choked it. And other some fell upon good ground, and sprung up, and yielded fruit a hundred fold. Saying these things, he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the way side, are they that hear; then the devil cometh, and taketh the word out of their hearts, lest believing they should be saved. Now, they upon the rock, are they who, when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

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QUINQUAGESIMA SUNDAY.

EPISTLE. 1 *Cor.* xiii. 1–13. *Brethren:* If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind. Charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away the things of a child. We now see through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope, charity, these three; but the greatest of these is charity.

GOSPEL. *Luke* xviii. 31–43. *At that time:* Jesus took unto him the twelve, and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles, and shall be mocked

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and scourged, and spit upon; and after they have scourged him they will put him to death, and the third day he shall rise again. And they understood none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus, standing, commanded him to be brought unto him. And when he was come near, he asked him, saying, What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

ASH-WEDNESDAY.

LESSON. *Joel* ii. 12–19. Thus saith the Lord: Be converted to me with all your heart, in fasting, in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them

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that suck at the breasts: let the bridegroom go forth from his bed, and the bride out the bridechamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and say: Spare, O Lord, spare thy people; and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and has spared his people. And the Lord answered and said to his people: Behold, I will send you corn, and wine, and oil; you shall be filled with them: and I will no more make you a reproach among the nations, saith the Lord Almighty.

GOSPEL. *Matt.* vi. 16–21. *At that time:* Jesus said to his disciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear to men to fast. Amen, I say to you, that they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret; and thy Father, who seeth in secret, will repay thee. Lay not up for yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

FIRST SUNDAY IN LENT.

EPISTLE. 2 *Cor.* vi. 1–10. *Brethren:* We exhort you, that you receive not the grace of God in vain. For he saith: "In an acceptable time have I heard thee: and in the day of salvation have I helped thee." Behold, now is the acceptable

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time; behold, now is the day of salvation. Giving offence to no man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prison, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand and on the left: by honour and dishonour: by evil report and good report: as deceivers and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

GOSPEL. *Matt.* iv. 1–11. *At that time:* Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days, and forty nights, he was afterwards hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. But he answered and said: It is written, "Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God." Then the devil took him into the holy city, and set him upon a pinnacle of the temple, and said to him, If thou be the Son of God, cast thyself down; for it is written, "He hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Jesus said to him: It is written again, "Thou shalt not tempt the Lord thy God." Again the devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if falling down thou wilt adore

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me. Then Jesus said to him: Begone, Satan; for it is written, "The Lord thy God shalt thou adore, and him only shalt thou serve." Then the devil left him; and behold angels came and ministered unto him.

SECOND SUNDAY IN LENT.

EPISTLE. 1 *Thess.* iv. 1–7. *Brethren:* We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the passion of lust, like the Gentiles that know not God; and that no man overreach nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification.

GOSPEL. *Matt.* xvii. 1–9. *At that time:* Jesus taketh unto him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom

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I am well pleased; hear ye him. And the disciples hearing, fell upon their faces, and were very much afraid. And Jesus came and touched them, and said unto them: Arise, and be not afraid. And when they lifted up their eyes, they saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man shall be risen from the dead.

THIRD SUNDAY IN LENT.

EPISTLE. *Eph.* v. 1–9. *Brethren:* Be ye therefore followers of God, as most dear children. And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; or obscenity, or foolish talking, or scurrility, which is to no purpose; but rather giving of thanks. For know ye this and understand, that no fornicator, or unclean, or covetous person (which is serving of idols) hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light. For the fruit of the light is in all goodness, and justice, and truth.

GOSPEL. *Luke* xi. 14–28. *At that time:* Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked

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of him a sign from heaven. But he seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now, if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he sayeth: I will return into my house whence I came out. And when he is come he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits, more wicked than himself, and entering in they dwell there; and the last state of that man becometh worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd lifting up her voice, said to him: Blessed is the womb that bore thee, and the breasts that gave thee suck. But he said: Yea, rather blessed are they who hear the word of God, and keep it.

FOURTH SUNDAY IN LENT.

EPISTLE. *Gal.* iv. 22–31. *Brethren:* It is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman.

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But he who was of the bond-woman was born according to the flesh; but he by the free-woman was by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sinai, engendering unto bondage, which is Agar: for Sinai is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above, is free, which is our mother. For it is written: Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born according to the flesh, persecuted him that was after the spirit, so also it is now. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

GOSPEL. *John* vi. 1–15. *At that time:* Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the Pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him, for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his dis-

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ciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves, and two fishes; but what are they among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men, therefore, sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes, as much as they would; and when they were filled, he saith to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up, therefore, and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten. Now these men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus, therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

PASSION SUNDAY.

EPISTLE. *Heb.* ix. 11–15. *Brethren:* Christ being come, an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh; how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works to serve the living God? And therefore, he is the mediator of the

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new testament; that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called, may receive the promise of eternal inheritance.

GOSPEL. *John* viii. 46–59. *At that time:* Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to him: Do we not say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honour my Father, and you have dishonoured me. But I seek not mine own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead? Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God: And you have not known him, but I know him. And if I should say that I know him not, I should be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones, therefore, to cast at him. But Jesus hid himself, and went out of the temple.

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PALM SUNDAY.

EPISTLE. *Phil.* ii. 5–11. *Brethren:* Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names; that in the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of the Father.

GOSPEL. *The* Passion *of our* Lord Jesus Christ, *according to* Matt. xxvi. *and* xxvii. *At that time:* Jesus said to his disciples: You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas; and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumul amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she has wrought a good work upon me. For

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the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will ye give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city, to a certain man, and say to him: "The Master saith, My time is near at hand. I will keep the pasch at thy house, with my disciples." And the disciples did as Jesus appointed to them, and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples; and whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye, and eat; this is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this; for this is my blood of the new testament, which shall be

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shed for many for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day come when I shall drink it new with you in the kingdom of my Father. And a hymn being said, they went out into Mount Olivet. Then Jesus said to them: All you shall be scandalised in me this night. For it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalised in thee, I will never be scandalised. Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place, which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful, and to be sad. Then he saith to them: My soul is sorrowful even unto death; stay you here, and watch with me. And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he said to Peter: What! could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them, he went again; and he prayed

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the third time, saying the self-same words. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and ancients of the people. And he that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith, coming to Jesus, he said: Hail, Rabbi; and he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high priest, cut off his ear. Then Jesus said to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scripture be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus, led him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high priest; and going in, he sat with the servants, that he might see the end. And the chief priests and the whole council

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sought false witness against Jesus, that they might put him to death; and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you? But they answering said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck thee? But Peter sat without in the court; and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said:

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Before the cock crow, thou wilt deny me thrice. And going forth he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then

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a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water, he washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him. And

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going out they met a man of Cyrene named Simon; him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon my vesture they cast lots;" and they sat and watched him. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self; if thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him now deliver him, if he will have him: for he said, I am the Son of God. And the self-same thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, "My God, my God, why hast thou forsaken me?" And some that stood there and heard, said: This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said: Let us see

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whether Elias will come and deliver him. And Jesus again crying with a loud voice, yielded up the ghost. (*Here all kneel and pause.*) And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose; and coming out of the tombs after his resurrection, came into the holy city and appeared to many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed, this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen and the other Mary sitting over against the sepulchre. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day; lest perhaps his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the

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first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

EASTER SUNDAY.

EPISTLE. 1 *Cor.* v. 7, 8. *Brethren:* Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSPEL. *Mark* xvi. 1–7. *At that time:* Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices, that coming they might anoint Jesus. And very 'y in the morning the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you into Galilee; there you shall see him, as he told you.

QUASIMODO, OR LOW SUNDAY.

EPISTLE. 1 *John* v. 4–9. *Dearly beloved:* Whatsoever is born of God overcometh the world, and this is the victory which overcometh

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the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven: the Father, the Word, and the Holy Ghost, and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God hath the testimony of God in himself.

GOSPEL. *John* xx. 19–31. *At that time:* When it was late that same day, being the first day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this he breathed on them; and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hands into his side, I will not believe. And after eight days,

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again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he said to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered, and said to him: My Lord, and my God. Jesus said to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God: and that believing you may have life in his name.

SECOND SUNDAY AFTER EASTER.

EPISTLE. 1 *Peter* ii. 21–25. *Dearly beloved:* Christ also suffered for us, leaving you an example that you should follow his steps. "*Who did no sin, neither was guile found in his mouth.*" Who, when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

GOSPEL. *John* x. 11–16. *At that time:* Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and flieth; and the wolf catcheth and scattereth the

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sheep: and the hireling flieth, because he is a hireling; and he hath no care for the sheep. I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

THIRD SUNDAY AFTER EASTER.

EPISTLE. 1 *Peter* ii. 11–19. *Dearly beloved.* I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evil-doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling: or to governors as sent by him for the punishment of evil-doers, and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thanksworthy in Jesus Christ our Lord.

GOSPEL. *John* xvi. 16–22. *At that time:* Jesus said to his disciples: A little while, and now you shall not see me; and again a little while you shall see me; because I go to the Father. Then some of his disciples said one

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to another: What is this that he saith to us: A little while, and you shall not see me; and again a little while, and you shall see me; and because I go to the Father? They said, therefore: What is this that he saith, A little while? We know not what he speaketh. And Jesus knew that they had a mind to ask him: and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again a little while, and you shall see me? Amen, amen, I say to you that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

EPISTLE. *James* i. 17–21. *Dearly beloved:* Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

GOSPEL. *John* xvi. 5–15. *At that time:*

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Jesus said to his disciples: I go to him that sent me; and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: It is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you; but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come he shall show you. He shall glorify me: because he shall receive of mine, and shall show it you.

FIFTH SUNDAY AFTER EASTER.

EPISTLE. *James* i. 22–27. *Dearly beloved:* Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit

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the fatherless and the widows in their tribulation; and to keep one's self unspotted from the world.

GOSPEL. *John* xvi. 23–30. *At that time.* Jesus said to his disciples: Amen, amen, I say to you: if you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name. Ask, and you shall receive; that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I no more will speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name, and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.

ASCENSION-DAY.

LESSON. *Acts* i. 1–11. The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he showed himself alive after his Passion, by many proofs, by forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth:

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for John indeed baptized with water, but you shall be baptized by the Holy Ghost not many days hence. They, therefore, who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom of Israel? But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up; and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them, in white garments. Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen him going into heaven.

GOSPEL. *Mark* xvi. 14–20. *At that time:* Jesus appeared to the eleven as they were at table; and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up to heaven, and sitteth on the right hand of God. But they going forth preached

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every where: the Lord working withal, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

EPISTLE. 1 *Peter* iv. 7–11. *Most dearly beloved:* Be prudent and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another, without murmuring. As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth; that in all things God may be honoured through Jesus Christ; to whom is glory and empire for ever and ever. *Amen.*

GOSPEL. *John* xv. 26, xvi. 1–4. *At that time:* Jesus said to his disciples: When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalised. They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you will think that he doeth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you; that when the hour shall come, you may remember that I told you of them.

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WHIT-SUNDAY.

LESSON. *Acts* ii. 1–11. When the days of Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these that speak, Galileans? and how have we heard every man our tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome. Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

GOSPEL. *John* xiv. 23–31. *At that time:* Jesus said to his disciples: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. And the word which you have heard is not mine: but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach

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you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not anything. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I.

TRINITY SUNDAY.

EPISTLE. *Rom.* xi. 33–36. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him are all things; to him be glory for ever. Amen.

GOSPEL. *Matt.* xxviii. 18–20. *At that time:* Jesus said to his disciples: All power is given to me in heaven and in earth. Going therefore teach ye all nations: baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

GOSPEL *of the* First Sunday *after* Pentecost.

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Luke vi. 36–42. *At that time:* Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you; good measure, and pressed down and shaken together and running over, shall be given into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not? or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then thou shalt see clearly to take out the mote from thy brother's eye.

CORPUS CHRISTI.

EPISTLE. 1 *Cor.* xi. 23–29. *Brethren:* I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat; this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord, until he come. There-

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fore, whosoever shall eat this bread or drink of the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GOSPEL. *John* vi. 56–59. *At that time:* Jesus said to the multitude of the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

SECOND SUNDAY AFTER PENTECOST.

EPISTLE. 1 *John* iii. 13–18. *Dearly beloved:* Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

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GOSPEL. *Luke* xiv. 16–24. *At that time:* Jesus spoke this parable to the Pharisees: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and must needs go out and see it: I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited shall taste of my supper.

THIRD SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Peter* v. 6–11. *Dearly beloved:* Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. Be sober and watch: because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who

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hath called us into his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm and establish you. To him be glory and empire for ever and ever. Amen.

GOSPEL. *Luke* xv. 1–10. *At that time:* The publicans and sinners drew near unto him to hear him. And the Pharisees and scribes murmured, saying: This man receiveth sinners, and eateth with them. And he spoke to them this parable, saying: What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost. I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman, having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

FOURTH SUNDAY AFTER PENTECOST.

EPISTLE. *Rom.* viii. 18–23. *Brethren:* I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation

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of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain even till now. And not only it, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body in Christ Jesus our Lord.

GOSPEL. *Luke* v. 1–11. *At that time:* It came to pass, that when the multitude pressed upon him to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him: Master, we have laboured all the night, and have taken nothing; but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken. And

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so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed him.

FIFTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Peter* iii. 8–15. *Dearly beloved:* Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, or railing for railing, but contrariwise, blessing: for unto this you are called, that you may inherit a blessing. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers; but the countenance of the Lord is against them that do evil things." And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

GOSPEL. *Matt.* v. 20–24. *At that time:* Jesus said to his disciples: Unless your justice exceed that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say Thou fool,

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shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there shalt remember that thy brother hath any thing against thee; leave there thy gift before the altar, and go first to be reconciled to thy brother: and then come and offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

EPISTLE. *Rom.* vi. 3–11. *Brethren:* All we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once; but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

GOSPEL. *Mark* viii. 1–9. *At that time:* When there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, he said to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own home, they will faint in the way, for some of them came from afar off. And his disciples answered

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him: From whence can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? Who said: Seven. And he commanded the people to sit down on the ground; and taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them, and they set them before the people. And they had a few little fishes; and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand; and he sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Rom.* vi. 19–23. *Brethren:* I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity unto iniquity; so now yield your members to serve justice unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death; but the grace of God, life everlasting in Christ Jesus our Lord.

GOSPEL. *Matt.* vii. 15–21. *At that time:* Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so

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every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

EIGHTH SUNDAY AFTER PENTECOST.

EPISTLE. *Rom.* viii. 12–17. *Brethren:* We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ.

GOSPEL. *Luke* xvi. 1–9. *At that time:* Jesus spoke to his disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship; for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I

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know what I will do, that when I shall be removed from the stewardship they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.

NINTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Cor.* x. 6–13. *Brethren:* Let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them; as it is written: "The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ, as some of them tempted and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure; and they are written for our correction, upon whom the ends of the world are come. Wherefore let him that thinketh himself to stand, take heed lest he fall. Let no temptation take hold on you but such as is human. And God is faithful, who will not suffer you to be tempted

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above that which you are able; but will make also with temptation issue, that you may be able to bear it.

GOSPEL. *Luke* xix. 41–47. *At that time:* When he drew near to Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee; and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein and them that bought, saying to them: It is written: My house is the house of prayer; but you have made it a den of thieves. And he was teaching daily in the temple.

TENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Cor.* xii. 2–11. *Brethren:* You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, saith Anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit. And there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same

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Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But in all these things, one and the same Spirit worketh, dividing to every one according as he will.

GOSPEL. *Luke* xviii. 9–14. *At that time:* Jesus spoke this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray: the one was a Pharisee, and the other a Publican. The Pharisee, standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this Publican. I fast twice in the week: I give tithes of all that I possess. And the Publican standing afar off would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other, because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Cor.* xv. 1–10. *Brethren:* I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received; how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day

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according to the Scriptures: and that he was seen by Cephas; and after that by the eleven. Then was he seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles: and last of all, he was seen also by me, as one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am; and his grace in me has not been void.

GOSPEL. *Mark* vii. 31–37. *At that time:* Jesus going out of the coast of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coast of Decapolis. And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned, and said to him: Ephpheta, that is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying; He hath done all things well; he hath made both the deaf to hear and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

EPISTLE. 2 *Cor.* iii. 4–9. *Brethren:* We have confidence through Christ towards God: not that we are sufficient to think any thing of ourselves as of ourselves; but our sufficiency is

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from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the Spirit. For the letter killeth; but the Spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void; how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

GOSPEL. *Luke* x. 23–37. *At that time:* Jesus said to his disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself." And he said to him: Thou hast answered right: this do and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbour? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way; and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan being

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on his journey, came near him: and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pieces, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

THIRTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Gal.* iii. 16–22. *Brethren:* To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, or make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one; but God is one. Was the law then against the promise of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

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GOSPEL. *Luke* xvii. 11-19. *At that time:* As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom, when he saw, he said: Go, show yourselves to the priests. And it came to pass, that as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean, and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole.

FOURTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Gal.* v. 16-24. *Brethren:* Walk in the spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary to one another, so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, long-

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animity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

GOSPEL. *Matt.* vi. 24–33. *At that time:* Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other; or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Gal.* v. 25, *to* vi. 1–10. *Brethren:* If we live in the Spirit, let us also walk in the Spirit.

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Let us not be made desirous of vainglory, provoking one another, envying one another. (Chap. vi.) Brethren, if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens: and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail. For in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL. *Luke* vii. 11–16. *At that time:* Jesus went into a city called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her: Weep not. And he came near, and touched the bier. And they that carried it stood still. And he said: Young man, I say to thee, arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all: and

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they glorified God, saying: A great prophet is risen up amongst us, and God hath visited his people.

SIXTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Eph.* iii. 13–21. *Brethren:* I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL. *Luke* xiv. 1–11. *At that time:* When Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? But they held their peace. But he, taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath-day?

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And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him come and say to thee: Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee; because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

SEVENTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Eph.* iv. 1–6. *Brethren:* I who am a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for evermore.

GOSPEL. *Matt.* xxii. 35–46. *At that time:* The Pharisees came to Jesus; and one o fthem, a doctor of the law, asked him, tempting him: Master, which is the great commandment of the law? Jesus said to him: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* This is

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the greatest and the first commandment. And the second is like to this: *Thou shalt love thy neighbour as thyself.* On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? whose son is he? They say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying: *The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool?* If David then call him Lord, how is he his son? And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

EIGHTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Cor.* i. 4–8. *Brethren:* I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus; that in all things you are made rich in him, in all utterance, and in all knowledge, as the testimony of Christ was confirmed in you. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSPEL. *Matt.* ix. 1–8. *At that time:* Jesus entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy, lying on a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is it

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easier to say: Thy sins are forgiven thee; or to say: Arise, and walk? But that you may know that the Son of man hath power on earth to forgive sins (then said he to the man sick of the palsy), Arise, take up thy bed, and go into thy house. And he arose and went into his house. And the multitude seeing it, feared and glorified God that gave such power to men.

NINETEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Eph.* iv. 23-28. *Brethren:* Be renewed in the spirit of your mind; and put on the new man, who, according to God, is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour: for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSPEL. *Matt.* xxii. 1-14. *At that time:* Jesus spoke to the scribes and Pharisees in a parable, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them

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to death. But when the king had heard of it, he was angry, and sending his armies he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and his feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called but few are chosen.

TWENTIETH SUNDAY AFTER PENTECOST.

EPISTLE. *Eph.* v. 15–21 *Brethren:* See, therefore, now you walk circumspectly, not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things in the name of our Lord Jesus Christ, to God and the Father. Being subject one to another in the fear of Christ.

GOSPEL. *John* iv. 46–53. *At that time:* There was a certain ruler whose son was sick at

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Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth; and himself believed, and his whole house.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

EPISTLE. *Eph.* vi. 10–17. *Brethren:* Be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts

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of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God.

GOSPEL. *Matt.* xviii. 23–35. *At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

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TWENTY-SECOND SUNDAY AFTER PENTECOST.

EPISTLE. *Phil.* i. 6–11. *Brethren:* We are confident of this very thing, that he who hath begun a good work in you will perfect it unto the day of Jesus Christ. As it is meet for me to think this for you all; for that I have you in my heart; and that in my bands, and in the defence and confirmation of the gospel, you all are partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice through Jesus Christ, unto the glory and praise of God.

GOSPEL. *Matt.* xxii. 15–21. *At that time:* The Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they sent to him their disciples, with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what thou dost think, is it lawful to give tribute to Cæsar, or not? But Jesus, knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him, Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

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TWENTY-THIRD SUNDAY AFTER PENTECOST.

Should there be but 23 Sundays after Pentecost, the Mass of the 24th is said to-day, and this on the preceding Saturday (if it be neither a double nor semi-double), in which case it is said on some vacant day before it.

EPISTLE. *Phil.* iii. 17, *to* iv. 3. *Brethren:* Be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame: who mind earthly things. But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women that have laboured with me in the gospel, with Clement and the rest of my fellow-labourers, whose names are in the book of life.

GOSPEL. *Matt.* ix. 18-26. *At that time:* As Jesus was speaking to the multitude, behold a certain ruler came up and adored him, saying: Lord, my daughter is even now dead: but come, lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him and touched the hem of his garment. For she said

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of the Son of man in heaven: and then shall all tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet and a great voice; and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall not pass, till these things be done. Heaven and earth shall pass, but my words shall not pass.

The Proper of Saints.

IMMACULATE CONCEPTION OF THE B. V. MARY.—8th December.

LESSON. *Prov.* viii. 22–35. The Lord possessed me in the beginning of his ways, before he made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of water as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; he had not as yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens I was there: when with a certain law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and

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set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth, I was with him forming all things, and was delighted every day, playing before him at all times, playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSPEL. *Luke* i. 26. *At that time:* The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the Angel being come in, said unto her: Hail! full of grace, the Lord is with thee.

ST PATRICK, AP. AND PATRON OF IRELAND.—17th March.

LESSON. *Ecclus.* xliv. xlv. Behold a great priest, who in his time pleased God, and was found just; and in the time of wrath became an atonement. There were none found like him in observing the law of the Most High. Therefore by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him in his blessings: he stored up his mercy for him: and he found favour in the eyes of the Lord. (Chap. xlv.) He exalted him in the sight of kings; and gave him a crown of glory. He made with him an eternal covenant: and bestowed on him a great priest-

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hood: and rendered him blessed in glory. To perform the priestly office, to sing praises to the name of God; and to offer him precious incense for an odour of sweetness.

GOSPEL. *Matt.* xxv. 14–23. *At that time:* Jesus spoke this parable to his disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two gained other two. But he that had received the one, going his way, digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold, I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold, I have gained other two. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

ANNUNCIATION OF THE B. V. M.
25th March.

LESSON. *Isa.* vii. 10–16. *In those days:* The Lord spoke unto Achaz, saying: Ask thee a

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sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore, the Lord himself shall give you a sign. Behold a Virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

GOSPEL. *Luke* i. 26–38. *At that time:* The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And the angel being come in, said unto her: Hail! full of grace, the Lord is with thee: blessed art thou among women: Who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the

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sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

SS. PETER AND PAUL.

29th June.

LESSON. *Acts* xii. 1–11. *In those days:* Herod the king stretched forth his hand to afflict some of the church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of Azymes. And when he had apprehended him he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side raised him up, saying: Arise quickly. And the chains fell off from his hands. And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. And going out he followed him, and he knew not that it was true which was done by the angel, but thought he saw a vision. And passing through the first and second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him.

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And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

GOSPEL. *Matt.* xvi. 13–19. *At that time*: Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

ASSUMPTION OF THE B. V. M.
15th August.

LESSON. *Ecclus.* xxiv. 11–20. I sought rest everywhere, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave his orders, and said to me: and he that made me rested in my tabernacle, and he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning, and before the world, was I created, and unto the world to come, I shall not cease to be, and in the holy dwelling-place I have ministered

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before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm: like the myrrh I yielded a sweet odour.

GOSPEL. *Luke* x. 38–42. *At that time:* Jesus entered into a certain town; and a certain woman named Martha received him into her house. And she had a sister called Mary. Who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

FEAST OF ALL SAINTS.

1st November.

LESSON. *Apoc.* vii. 2–12. *In those days:* Behold, I, John, saw another angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we have signed the

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servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, were twelve thousand signed: Of the tribe of Ruben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed: Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephthali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed: Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed: Of the tribe of Zabulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thousand signed. After this I saw a great multitude, which no man could number, of all nations and tribes, and peoples and tongues; standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

GOSPEL. *Matt.* v. 1–12. *At that time:* Jesus seeing the multitude, went up into a mountain, and when he was set down, his disciples came unto him. And opening his mouth he taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted.

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Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake: be glad and rejoice, for your reward is very great in heaven.

COMMEMORATION OF ALL THE FAITHFUL DEPARTED.

2d November.

EPISTLE. 1 *Cor.* xv. 51–57. *Brethren:* Behold I tell you a mystery: We shall all indeed rise again; but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible; and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: *Death is swallowed up in victory. O grave, where is thy victory? O death, where is thy sting?* Now the sting of death is sin, and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GOSPEL. *John* v. 25–29. *At that time:* Jesus said to the multitude of the Jews: Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For

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as the Father hath life in himself; so he hath given to the Son also to have life in himself; and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the grave shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

Common of Saints.

THE VIGIL OF AN APOSTLE.

LESSON. *Ecclus.* xliv. *and* xlv. The blessing of the Lord is on the head of the righteous man. Therefore did the Lord give him an inheritance, and assign him a part among the twelve tribes: and he found grace in the sight of all flesh. And he made him great to the terror of his enemies, and by his words he tamed monsters. He rendered him glorious in the presence of kings, and gave him his commandments in the sight of his people, and showed him his glory. For his faith and meekness he sanctified him, and made choice of him among all flesh: and publicly gave him his precepts, and the law of life and discipline, and highly exalted him. He settled with him an eternal covenant, and encompassed him with the girdle of righteousness: and the Lord hath put on him a crown of glory.

GOSPEL. *John* xv. 12–16. *At that time:* Jesus said to his disciples: This is my commandment, that ye love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you ser-

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vants: for the servant knoweth not what his Lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me: but I have chosen you; and have appointed you that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

FEAST OF A MARTYR AND BISHOP.

EPISTLE. *James* i. 12–18. *Dearly Beloved:* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err, therefore, my dearest brethren. Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.

GOSPEL. *Luke* xiv. 26–33. *At that time:* Jesus said to his disciples: If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit

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down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish. Or, what king about to go and make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh out against him. Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

OF A MARTYR NOT A BISHOP.

LESSON. *Wisd.* x. 10–14. The Lord conducted the just man through the right way, and shewed him the kingdom of God, and gave him the knowledge of the holy things: made him honourable in his labours, and accomplished his labours; in the deceit of them that over-reached him, she stood by him, and made him honourable. She kept him safe from his enemies, and she defended him from traducers, and gave him a strong conflict, that he might overcome and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners; she went down with him into the pit, and in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him; and showed them to be liars that accused him, and gave him everlasting glory.

GOSPEL. *Matt.* x. 34–42. *At that time:* Jesus said to his disciples: Do not think that I came to send peace upon earth: I came not to send

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peace but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not up his cross and followeth me is not worthy of me. He that findeth his life shall lose it: and he that shall lose his life for me, shall find it. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water, only in the name of a disciple, amen, I say to you, he shall not lose his reward.

OF MANY MARTYRS.

EPISTLE. 1 *Peter* i. 3–7. Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations; that the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

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GOSPEL. *John* xv. 5–11. *At that time:* Jesus said to his disciples: I am the vine, you are the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified; that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love: as I also have kept my Father's commandments, and do abide in his love. These things have I spoken to you, that my joy may be in you, and your joy may be filled.

OF A CONFESSOR AND BISHOP.

Ep. and Gosp. as on the Feast of St Patrick—See page 489.

OF A CONFESSOR NOT A BISHOP.

LESSON. *Ecclus.* xxxi. 8–11. Blessed is the rich man that is found without blemish; and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him, for he hath done wonderful things in his life. Who hath been tried thereby and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them. Therefore are his goods established

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in the Lord, and all the church of the saints shall declare his alms.

GOSPEL. *Luke* xii. 35–40. *At that time:* Jesus said to his disciples: Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the lord when he cometh shall find watching: Amen I say to you, that he will gird himself, and make them to sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would not suffer his house to be broken open. Be you then also ready; for at what hour you think not, the Son of man will come.

OF A VIRGIN AND MARTYR.

LESSON. *Ecclus.* li. 1–8. I will give glory to thee, O Lord, my King, and I will praise thee, O God, my Saviour. I will give glory to thy name, for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper. And thou hast delivered me according to the multitude of the mercy of thy name, from the roaring lions, that were ready to devour me. Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about; from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.

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From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue: my soul shall praise the Lord even to death, because thou succourest those that trust in thee, and deliverest them from the hands of the Gentiles, O Lord our God.

GOSPEL. *Matt.* xxv. 1–13. *At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he answered, saying: Amen I say to you, I know you not. Watch ye therefore, because ye know not the day nor the hour.

OF MANY VIRGINS AND MARTYRS.

EPISTLE. 1 *Cor.* vii. 25–34. *Brethren:* Concerning virgins I have no commandment of the

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Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think, therefore, that this is good for the present necessity, that it is good for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren: the time is short: it remaineth, that they also who have wives be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed it not; and they that use this world, as if they used not, for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and spirit in Christ Jesus our Lord.

GOSPEL. *Matt.* xxv. 1–13 (page 517).

OF A VIRGIN ONLY.

EPISTLE. 2 *Cor.* x. 17; xi. 1, 2. *Brethren:* Let him that glorieth, glory in the Lord: for not he that commendeth himself is approved; but he whom God commendeth. [*Chap.* xi.] Would to God you could bear with some little of my folly: but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

GOSPEL. *Matt.* xxv. 1–13 (page 517).

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OF HOLY WOMEN.

LESSON. *Prov.* xxxi. 10. Who shall find a valiant woman? the price of her is *as of things brought* from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like a merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given a prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow, for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry: fine linen and purple is her covering. Her husband is honourable in the gates, when he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chanaanite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up and called her blessed: her husband, and he praised her. Many daughters have gathered together riches: thou hast surpassed them all.

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Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her works praise her in the gates.

GOSPEL. *Matt.* xiii. 44–52. *At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof, goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have you understood all these things? They say to him: Yes. He said to them: Therefore every scribe instructed in the kingdom of heaven is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

ANNIVERSARY MASS OF THE DEDICATION OF A CHURCH.

LESSON. *Rev.* xxi. 2–5. *In those days:* I, John, saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell

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with them. And they shall be his people: and God himself with them shall be their God. And God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne said: Behold I make all things new.

GOSPEL. *Luke* xix. 1–10. *At that time:* Jesus entering in, he walked through Jericho. And behold there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus, who he was, and he could not for the crowd, because he was of low stature. And running before, he climbed up into a sycamore-tree that he might see him: for he was to pass that way. And when Jesus was come to the place, looking up he saw him, and said to him: Zacheus, make haste and come down; for this day I must abide in thy house. And he made haste and came down, and received him with joy. And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of anything, I restore him fourfold. Jesus said to him: This day is salvation come to this house; because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

FOR THE DEAD.

On the day of Decease or Burial.

EPISTLE. 1 *Thess.* iv. 12–17. *Brethren:* We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that

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Jesus died and rose again, even so those who have slept through Jesus will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

GOSPEL. *John* xi. 21–27. *At that time:* Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life: he that believeth in me, though he be dead, shall live, and every one that liveth and believeth in me shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

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The Epistles and Gospels

For some of the Principal Festivals of the Augustinian Order.

FEAST OF OUR LADY OF GOOD COUNSEL. April 26.

EPISTLE. *Eccles.* xxiv. 23-31. As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me all ye that desire me, and be filled with my fruits, for my spirit is sweet above honey and the honeycomb. My memory is unto everlasting generations. They that eat me shall yet hunger: and they that drink me shall yet thirst. He that hearkeneth to me shall not be confounded: and they that work by me shall not sin. They that explain me shall have life everlasting.

GOSPEL. *Matt.* i. 1-16. The book of the generation of Jesus Christ, the Son of David, the son of Abraham: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Abinadab. And Abinadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And

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Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born JESUS, who is called Christ.

FESTIVAL OF ST. MONICA.

May 4.

EPISTLE. *Ecclus.* xxvi. 16-24. The grace of a diligent woman shall delight her husband, and shall fatten his bones. Her discipline is the gift of God. Such is a wise and silent woman, and there is nothing so much worth as a well instructed soul. A holy and shamefaced woman is grace upon grace. And no price is worthy of a continent soul. As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house. As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age. As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman. As everlasting foundations upon a solid rock, so are the commandments of God in the heart of a holy woman.

GOSPEL. *Same as on the* 15*th Sunday after Pentecost, page* 490.

ST. JOHN OF FACUNDO, O.S.A.

June 12.

EPISTLE. *Rom.* xii. 16-21. *Brethren:* Be not wise in your own conceits. To no man rendering

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evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men. Not revenging yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge to me; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat: if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

ST. CLARE OF MONTEFALCO, VIRGIN, O.S.A.

August 18.

EPISTLE. *Cant. of Cant.* ii. 1-5, v. 5. I am the flower of the field, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow, whom I desired: and his fruit was sweet to my palate. He brought me into the cellar of wine; he set in order charity in me. Stay me up with flowers, compass me about with apples: because I languish with love. I arose up to open to my beloved: my hands dropped with myrrh, and my fingers were full of the choicest myrrh.

GOSPEL. *Same as of a Virgin and Martyr, page* 516.

FESTIVAL OF ST. AUGUSTINE.

August 28.

EPISTLE. *Ecclus* l. 1-14. Behold the high priest, who in his life propped up the house, and in his days fortified the temple. By him also the height of the temple was founded, the double building and the high walls of the temple. In his days the wells of water flowed out, and they were filled as the sea above measure. He took care of his nation, and delivered it from destruction. He

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prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and court. He shone in his days as the morning star in the midst of a cloud, and as the moon at the full. And as the sun when it shineth, so did he shine in the temple of God. And as the rainbow giving light in the bright clouds; and as the flower of roses in the days of spring; and as the lilies that are on the brink of the water; and as the sweet-smelling frankincense in the time of summer; as a bright fire, and frankincense burning in the fire; as a massive vessel of gold, adorned with every precious stone; as an olive-tree budding forth, and a cypress-tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power. When he went up to the holy altar, he honoured the vesture of holiness; and he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren; and as the cedar planted in Mount Libanus, and as branches of palm-trees, they stood round about him, and all the sons of Aaron in their glory.

GOSPEL. *Matt.* v. 13-19. *At that time:* Jesus said to his disciples: You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city set on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father, who is in heaven. Do not think that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For amen I say unto you, till heaven

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and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, shall be called great in the kingdom of heaven.

SOLEMN COMMEMORATION OF OUR MOTHER OF CONSOLATION.

Sunday within the Octave of the Festival of St. Augustine.

EPISTLE. *Isai.* xi. 1-5. Thus said the Lord God: And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him; the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness. And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. And justice shall be the girdle (*cincture*) of his loins, and faith the girdle (*cincture*) of his reins.

GOSPEL. *Luke*, i. 39-47. And Mary, rising up in those days, went into the hill country with haste into the city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass that, when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: "Blessed art thou amongst women, and blessed is the fruit of thy womb. And whence is this to me that the

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mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord." And Mary said: My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

ST. NICHOLAS OF TOLENTINE, O.S.A.

September 10.

EPISTLE. *Eccl.* xlv.

GOSPEL. *Matt.* xix. 27-29. Then Peter answering, said to Him: Behold we have left all things, and have followed thee: what therefore shall we have? And Jesus said to them: Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of Man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred fold, and shall possess life everlasting.

ST. THOMAS OF VILLANOVA, BISHOP, O.S.A.

September 18.

EPISTLE. 1 *Tim.* vi. 6-19.

GOSPEL. *Luke*, xii. 33, 34. *At that time*, Jesus said to his disciples: Sell what you possess, and give alms. Make to yourself bags which grow not old, a treasure in heaven, which faileth not: where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

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